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Report on a Study of

OUR CHRISTIAN SCHOOLS IN JAPAN

by
Thoburn T. Brumbaugh

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Report on a Study of OUR CHRISTIAN SCHOOLS IN JAPAN

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I. INTRODUCTION

1. Historical Statement

Christian schools are among the oldest institutions of "the Faith" in Japan. Ferris Girls' School was the first established, in 1870 in Yokohama where it still flourishes. Aoyama Gakuin took its start from a little Methodist girls' school in Azabu, Tokyo in 1874. It now embraces four full college departments, a woman's junior college, junior and senior high schools, and an elementary school—all together enrolling over 10,000 students. Doshisha University was established in Kyoto by Joseph Niishima in 1875 and has now become the institution most nearly resembling a western university with many colleges, professional and graduate courses as well as preparatory schools, enrolling a student body of 18,424. Most institutions of such character have become coeducational since World War II, though some have separate departments for boys or girls in certain levels and types of education.

2. Number and Character of Christian Schools

In total there are in Japan over 600 Christian schools of various grades and standards, some of them departments in institutions which include schools of all levels from primary to college and graduate study. Of these 242 are Roman Catholic schools and departments of learning in larger institutions, listed as follows:

	<i>No. of schools</i>	<i>Catholic Schools in Japan</i>		
		<i>No. of boys</i>	<i>No. of girls</i>	<i>Total</i>
Elementary	47	3,217	9,864	13,081
Junior High	79	5,463	13,944	19,407
Senior High	74	8,439	21,285	29,724
Junior College	13	248	1,815	2,063
College	6	3,340	1,402	4,742
Graduate School	2	114	28	142
Miscellaneous (Theological, etc.)	21	875	2,032	2,907
	<hr/> 242	<hr/> 21,696	<hr/> 50,370	<hr/> 72,066

Comparable to these are 207 schools from elementary grade to college and graduate level which are definitely Protestant in character and related to the Educational Association of Christian Schools. This Association embraces most of the institutions with which American, Canadian and British mission agencies have long been associated. These all have recognition and accreditation from the Ministry of Education of the Japanese government, known and hereafter referred to in this report as the MOMBUSHO.

In addition to these there are at least 48 other private schools of college, secondary and elementary grade which have some definite Christian character and some acceptance by the Japanese as of reputable academic standing, though not all with government recognition and accreditation. Of a lower grade academically but serving an acknowledged need are 48 Protestant theological and Bible training schools and 56 special interest schools (English language, music, sewing, business, industrial training, etc.). All of these Christian schools total 601. However, one should not be misled into thinking they are all institutions of high repute and qualifications. Some are very small and insignificant, though all are committed to the uplift of mankind in an educational and in some sense in a Christian way.

3. Schools Within Scope of This Study

It is the purpose of this study to concern itself only with the 76 Protestant institutions and their related schools and departments which are affiliated with the Educational Association of Christian Schools and at least indirectly associated with the National Christian Council of Japan. Many of the other institutions mentioned above, even though nominally Protestant, have no such relationship. These 76 schools of accredited standing, according to the classification published by the Educational Association as of the end of 1957, may be broken down into the following types of schools and colleges:

Protestant Institutions Related to Education Association of Christian Schools

	<i>No. of Schools</i>	<i>No. of Teachers</i>	<i>Students</i>
Graduate level	6	included below	975
Four-year Colleges	16	2,277	43,627
Junior Colleges	34	1,504	10,850
Senior High Schools	74	2,107	42,916
Junior High Schools	65	1,428	30,544
Elementary Schools	12	223	4,261
	<hr/> 207	<hr/> 7,539	<hr/> 133,173

It should be noted that, because of the advanced character of public school education in Japan, Christian effort and resources have not been invested largely in elementary or primary schools. Many of the schools at this level are connected with institutions which pride themselves (and satisfy the desires of parents) in starting children from the lower grades in the school of their choice and guiding them all the way upward through high school and even through college. There are also some among these which are normal training or demonstration schools of elementary grade. A few are frank experiments in the principles of Christian primary school education for children of this age and in relation to the homes and communities from which they come.

Within these categories it should be noted that there are schools of various types, including theological seminaries and certain other religious training institutes of recognized academic standing, a few technical and vocational schools, and the like. Where statistics or observations from these institutions enter as determining factors or as of special interest in this report, reference will be made to their type and character; otherwise characteristics may be said to be included in the general observations and conclusions recorded.

4. Schools Related to I.B.C. and Kyodan, and to the Methodist Board of Missions

Among the 76 Protestant schools related to the Association are 53 which are affiliated or otherwise related (historically or through aid received) with the *Nihon Kirisuto Kyodan* or United Church of Christ in Japan. These will have special consideration in this report because of their integration with the work of the Council of Cooperation which correlates the relationship of such institutions with the Kyodan and with the Interboard Committee for Christian Work in Japan (hereafter referred to as the I.B.C.), and with the ten mission boards and agencies in the United States and Canada which contribute funds toward their maintenance or for building needs.

Within these 53 Kyodan-related institutions are twelve which have had historic, and still have missionary and financial ties through the Kyodan and the I.B.C. with the Board of Missions of The Methodist Church. And among these twelve there are five which are related by the sending of missionaries and by financial aid for maintenance and for buildings and equipment to the Division of World Missions of the Methodist Board.

However, it should also be noted that these latter categories of historic connection and special interest do not exhaust the concern of this observer, his Methodist Board or any of the other I.B.C.-related mission bodies with respect to Christian education in Japan. In addition to those mentioned as I.B.C.-related and Board-related schools, there are various other schools to the interests of which attention is given through grants in aid, the appointment of missionary personnel and other evidences of vital concern for the strengthening of Christian and educational uplift. Among the latter are the International Christian University

in Mitaka, the Tokyo Woman's Christian College, Rakuno Dairy College near Sapporo, Keisen Woman's High School and College, Tokyo Union Theological seminary, Seiwa Woman's Christian Training School in Nishinomiya, and the Japan Bible Institute in Tokyo.

II. THIS REPORT

5. Its Nature and Scope

The genesis of this Study and Report can be found in the following factors:

(1) Awareness that the future leadership in Japanese life and thought is now in school;

(2) Consciousness that a "leaven" of over 133,000 students in schools based on Christian motivation and ideals could have a profound influence on Japan's, Asia's and the world's future;

(3) Alertness to the fact that during and following World War II the Christian schools not only achieved independence from foreign domination but also a large degree of divorce from the life of the Church to which they should be auxiliary;

(4) Loss of certain qualities and traits which once distinguished Christian schools from non-Christian institutions and gave their graduates a character much needed in Japanese society;

(5) Such growth in size and secular interests as to cause lessening of Christian witness within many schools and upon the lives of their students as well as their teachers and the communities served;

(6) Inability to secure and hold teachers who are both Christian and at the same time highly qualified in their areas of competence;

(7) Failure to bring more than a small percentage of students to Christian decision, baptism and church membership during their years in these schools, and to introduce them into society as active "ambassadors of Christ";

(8) Shortage of trained Christian leadership for propagation of the Gospel through the various agencies of the Church;

(9) Growing concern over Japan's steady drift toward materialism, individualism, and its counter-agent, non-theistic Socialism.

(10) The compelling realization that Japan's growth in professing Christian discipleship is not keeping pace with the inexorable annual increase in population;

(11) Observations and reports that the Christian schools, though costing more in money, personnel and other resources than other forms of evangelistic endeavor, are producing less in results for the Christian movement than should properly be expected of them; and finally,

(12) The growing conviction that the ultimate issues of the present day struggle between democratic and communistic institutions will be resolved in Asia on both social and spiritual principles, with Japan's cultural as well as economic development becoming an ever more significant factor in this ideological struggle.

This observer's attempt at survey and report does not seek to defend the Christian schools of Japan against these judgments or fears, nor does it presume to solve the serious problems which they pose. It merely tries (1) to get at some of the facts which answers to questionnaires submitted to these 76 Christian schools disclose; (2) to classify and where possible to analyze and evaluate such data; (3) to present some of his own observations and those of other more or less objective commentators; and (4) to point up some conclusions and recommendations which may be of help to his own Division and Board of Missions, to the I.B.C., perhaps to the Kyodan and the Educational Association of Christian Schools, and to any other interested agencies. Since the Division of World Missions of the Methodist Board of Missions is the agency with which this observer is connected as its Executive Secretary for East Asia, it is primarily for the guidance of his own co-workers that this study was made and this report prepared. Yet, as the data employed are of much broader origin and range, the viewpoints presented may have merit for others who are concerned for the rapid and effective penetration of Japanese society with Christian principles and with the power of the Gospel to bring all Japan to Christ and His Church. If the Report has such value, the writer will be pleased to have its contents freely used to this end.

6. Manner of Collecting and Appraising Data—the "Reporter"

Note should be taken of the manner in which the data for this Report was obtained. In the first place, the "reporter" was a Methodist missionary for over 15 years in Japan before the war, and from time to time he and his wife were teachers in some of the schools referred to herein. The fact that they were also engaged for most of this period in evangelistic work among students from both Christian and non-Christian schools may give some additional objectivity to his approach to this study. Since 1946 the writer has been related to the missionary cause in the Far East, first as the secretary called immediately after the war to promote the organization of the International Christian University in Japan and its supporting Foundation in the United States; and then (from 1947) as an Administrative Secretary of the Methodist Board of Missions in New York with responsibility in East Asia (Japan, Korea, Okinawa and the Philippines).

7. Visits to Schools and Interviews With Outstanding Leaders

Able to use the Japanese language with no great facility yet sufficiently to grasp basic ideas, the writer has made seven visits to Japan since hostilities ceased in the Pacific. The last of these trips was quite recent and was of six months duration. It included five weeks of travel and observation in Korea, two weeks in the Ryukyu Islands, the remaining time being given to visiting twenty cities and towns in which Methodist and other missionaries are at work in Japan. This gave ample opportunity to observe the schools thus encountered, to hold conferences with the principals and teachers in a half-dozen of them, to study then with more insight the reports of the 160 such institutions and component departments which replied to the questionnaire sent them, and to talk with leaders of Japanese life who had opinions on school procedures as well as on Christian educational principles. Among the latter were many who were willing to express their convictions both in appreciation and by way of criticism of Christian schools. Though no effort was made specifically to find people who might be anti-Christian and none were encountered, half or more of those interviewed were not church members or professing Christians. The list of those with whom interviews were arranged include the following outstanding people in Japan's public life:

Abe, Yoshimune:—former Bishop of The Japan Methodist Church, now General Secretary of the Educational Association of Christian Schools;

Goshi, Kohei:—leading businessman, trustee of Aoyama Gakuin University;

Hasegawa, Tamotsu:—leading Social worker and member of left-wing Socialist Party;

Hidaka, Daishiro:—Dean of the School of Education, International Christian University, and former Vice Minister of Education in the Japanese government;

Kato, Isamu:—Executive Secretary of the Union of Petroleum workers;

Kawakami, Jotaro:—A Socialist leader and member of the Diet;

Kinoshita, Kazuo:—Chairman of the Board of Education of Greater Tokyo, and former President of Teachers College of Tokyo;

Kitamura, Tokutaro:—President of the Shinwa Bank, ex-Minister of Finance, member of the Liberal-Democratic Party now in power;

Matano, Kensuke:—President of Iino Shipping Lines, largest in Japan;

Naito, Yosaburo:—Chief of the Bureau of Elementary and Secondary Education in Japan's present Ministry of Education;

Nishino, Kaichiro:—A leading young businessman;

Sasamori, Junzo:—Liberal-Democrat Member and Chairman of Foreign Affairs Committee in House of Counsellors (Senate), former Principal of To-O-Gijuku and President of Aoyama Gakuin;

Sekine, Bunnosuke:—Principal of Toyo Eiwa Girls' School, Tokyo;

Tanaka, Kotaro:—Chief Justice of the Supreme Court, former Minister of Education, an outstanding Catholic;

Yano, Kanjo:—Former President of Meiji Gakuin and ex-General Secretary of Association of Christian Schools.

Yasui, Seiichiro:—Governor of Greater Tokyo.

It should be borne in mind that the above mentioned leaders were in addition to and outside the category of Christian educators, both men and women, who were

consulted in the program of school visitation referred to earlier. The effort in these more detached interviews was to get more objective judgments than could be obtained from those directly engaged in Christian educational procedures. (Digests of the views of these leaders will be found in the Appendix to this Report.)

Also to be noted is the fact that the writer had no mandate or authority to engage in investigation of education for women, though the presence of large numbers of girls now in coeducational institutions, as well as the answers to the questionnaires from dozens of girls' schools which entered into the total study, give the Report an inclusiveness which it could not otherwise have had.

8. The Questionnaire and Its Handling; Appreciation

A word now about the Questionnaire. Formulated first in English after consultation with several American educators, then revised and put into Japanese by three teachers in the field of education at Aoyama Gakuin, the Questionnaire went out to all the schools of Protestant background, accompanied by an explanatory letter from Director Yoshimune Abe of the Education Association of Christian Schools. It may be said in passing, also, that the Association (*Domei*, as it is called for short in Japan) has lent its full facilities in making the Study possible; and at its annual meeting in Sapporo in July voted full cooperation toward its accomplishment and a resolution to carry on the study for a longer period as the need for new emphases in Christian education becomes ever more clear and urgent. To the Domei and its Director, Dr. Yoshimune Abe, the author of this Report extends heartfelt appreciation and thanks.

So likewise must gratitude be expressed to the Chancellor and officials of Aoyama Gakuin in Tokyo. They have not only given much time and thought to making the study effective but have made available the services of Professors Hisashi Kuranaga, Ryoichiro Kosen, and Koh Kasegawa, all busy with teaching following their return from study abroad, together with several young woman assistants to direct the project and to translate and collate the materials as they came in for classification and analysis. Thanks are also due the school principals, deans, teachers and chaplains of all the cooperating schools who have put so much time and effort into providing the data for the Study; and especially to those who patiently sat with this observer and his assistants in long sessions of inquiry and discussion at Kwansei Gakuin, Nagoya Gakuin, Chinzei Gakuin, To-O-Gikuku, I.C.U., and especially in several such sessions at Aoyama Gakuin.

Made up of 60 major questions, the Questionnaire was prepared in such a way as to get different approaches to the materials asked from the chief of administration of the school (president, principal or some other official), the chief chaplain, the heads of the social science and the natural science departments, and the teachers of vocational guidance and related courses.

Since the Japanese school system was revised under the guidance of the American military command during the occupation period, the school units fall into six general heads:

1. Elementary schools
2. Junior High schools
3. Senior High schools
4. Junior colleges
5. Four-year (or so-called Senior) colleges
6. Graduate schools or courses.

III. CHARACTER OF CHRISTIAN SCHOOLS

9. Differences from Government Institutions

Looking first at the elementary level, we discovered that there is general agreement that Christian primary schools are different from government institutions at that level in that they:

(1) Put personality development based on Christian principles at the center of their teaching;

(2) Start the primary student in such a Christian atmosphere and carry him along up through high school and even to college without a break in this tradition;

- (3) Emphasize personal relations with teachers in smaller classes;
- (4) Provide a five-day curriculum rather than six, thus leaving Saturday for recreation and Sunday for religious interests;
- (5) Put the student in an international atmosphere from his first school days and train his ear to English in American or British-initiated schools;
- (6) Stress cultural education rather than secular or other interests;
- (7) Cultivate in pupils a sense of awareness of God and of conscious fellowship with Jesus Christ.

Junior and Senior High Schools also feel that there are important differences from public school or non-Christian training, stressing the fact that most Christian schools provide continuous education in the same institution up through both high school levels and through college, whereas in government schools a serious break is necessary as one moves from one school to another. Increasing emphasis is placed on the importance of Christian teachers as students move into social studies, natural sciences and even knowledge of their own national language and culture. Greater stress is likewise placed on the closer relationship which usually prevails between students and Christian teachers or those trained in the Christian tradition, and especially where mass education does not compel large and impersonal classes.

***10. Positive Christian Features**

On the questions as to what special methods are employed in Christian schools to emphasize these differences, most schools from elementary up through high school and college indicate the following as distinctive in Christian institutions: Bible study, required and elective; Sacred music (choir, hymn sings, etc.); Special observances on so-called "holy days."

In the high school and college years significance is attached to character training and inducements to life decisions through the following features:

- Religious addresses
- Special services
- Evangelistic meetings
- Student retreats, camps and institutes
- Activities of campus religious organizations
- Prayer groups
- Christian teacher's influence in home room.

As for results obtained by these means, the following are mentioned as evidences of Christian qualities observed as students advance in wisdom, in stature, and in favor with God and man:

1. Understanding of spiritual values of life and a devotional attitude.
2. Gradual growth of religious faith.
3. Strengthening of moral convictions and motivation.
4. Honesty, reliability and good reputation.
5. Broader life, philosophy and world view, with command of the English language as an instrumental aid.
6. Decisions for Baptism and Christian life.
7. Commitments to Christian vocations: evangelistic, educational and social.

Here perhaps is the place to indicate what results are recorded in attendance at Sunday services to which the students are introduced either in the vicinity of the school or near their homes. This is natural among primary pupils to which Japan's Sunday school program has a special appeal. In the junior high schools the curve of attendance at Sunday services goes up rapidly, perhaps because some schools (girls' schools more than boys') require such attendance. The percentage reported is between 40 and 75 in junior high schools, but dips downward at the senior high level, and goes still lower at college grade. Nevertheless, it may be said without contradiction that students in Christian schools respond readily to challenge to moral and spiritual concern. This is shown more in concrete programs of social and community service than in religious activities of a more general and abstract nature.

11. Differences in Students Admitted

With this as a background of significant differences between Christian and government or other non-Christian schools, the Questionnaire sought to discover what differences there may be between students who seek and gain admission to such schools. In the elementary schools it is clear that the above conditions make for a type of pupil superior to government school children both in innate ability and in scholarship. The reason for this seems to lie in the higher intellectual and economic status of families who send their children to private and Christian schools, even though tuition is higher than in public schools where the children of all classes, cultural strata and religious or non-religious families are thrown together. This factor might be used as argument against as well as favoring Christian schools, according to one's social philosophy; but at least it indicates a disposition in Japan's middle and upper classes friendly to Christian education. It also lays a serious responsibility on the Christian school to prevent these factors from making for social exclusiveness and reaction.

12. Broader Basis of Admission

Another key to the nature and character of students in Christian schools lies in the manner in which they are chosen for admission. Japan has not yet been emancipated from grueling examinations and test markings as a means of determining qualifications of students for almost everything including admission to the school of his or her parents' choice. Nevertheless there is evidence that Christian and other private schools are more flexible and discerning in this respect than those related through government ties to the Ministry of Education. Factors reported as "other than examination achievements" include the following:

1. Innate intelligence.
2. Family background.
3. Parents' culture and attitude toward the principles of the school.
4. Applicant's character.
5. School record from previously attended institution.
6. Previous relation to school (as, for example, children, relatives or friends of graduates).
7. Religious affiliation and attitude toward Christian teachings.

A disquieting sidelight is the observation that both in junior colleges and in four-year colleges less attention is given to the above factors than to scholastic ability as disclosed in examination results. This is also evident in the senior high school admissions which come as transfers from other schools and make the enrollment in the upper grades of all private schools so much larger than at the lower levels. Since these heavier enrollments are depended on so largely at the points where teachers' salaries are highest and other educational facilities expensive, it should be noted that this is a high price to pay for lessened spiritual and moral influence on students in these important years of education. This probably, more than any other factor, accounts for the relatively fewer Christian commitments and baptisms in our senior high schools and colleges than at the junior high level. Mission boards should keep this in mind when economies seem to call for a reduction in missionary personnel or financial aid to Christian schools.

13. Some Obvious Results

As regards personality development and response to Christian training, most schools feel that their students under such influences become "genteel and gentle." There is some agreement that Christian schools make for cheerfulness and absence of mental tension; but some feel there is an undesirable trend toward "spiritlessness." Nevertheless, there seems agreement that, even though Christian schools may not always get the most able students in competition with public schools, especially on the high school and college levels, there are compensating factors which make for steadily improving scholarship and character development, with the end-product at graduation able to cope successfully with any who started their schooling in institutions of greater educational advantage.

At the senior high school level, however, there is evidence that a new factor changes the situation considerably. Public elementary and junior high schools do not charge tuition and must take students of all types and backgrounds. Those

who enter Christian or other private schools do so because their parents prefer such education, with little regard for expense. Beyond the junior high level, however, all schools charge heavy tuition and there are not enough government schools to accommodate the ever increasing number of applicants. This results in a scramble for admission in the private schools almost regardless of costs and an influx of students quite different from those at the lower levels of the institutions thus entered. This in turn effects standards of innate ability, with the result that among the senior high schools reporting in the questionnaire, there is awareness that abilities of students and scholarship tend at this level to become inferior to government schools. This is more true among boys' schools than with girls' and is a more decided phenomenon in the less progressive rural areas than in large urban communities.

14. Comparison of Scholarship in Communities

A comparative table of scholarship standings of Christian secondary schools as judged by those reporting in relation to nearby government institutions of the same grade was compiled as follows:

Relation to Government Secondary Schools

	D.W.M. Boys	W.D.C.S. Girls	Other I.B.C.	Other Kyodan	Other Outside	Total
Number of schools..	(5)	(6)	(26)	(12)	(15)	(64)
Superior	0 (3 pts.)	2	10	4	6	22
Equal	3 (2 pts.)	4	14	6	4	31
Inferior	2 (1 pt.)	0	2	2	5	11
Average points ..	1.6	2.33	2.3	2.2	2.1	2.2

In determining average points, the following values were used: Superior—3 pts., Equal—2 pts., Inferior—1 pt. If the Christian schools are arranged in the order of scholarship according to the reports on the questionnaire, the Methodist W.D.C.S.-related schools hold first place, the I.B.C.-related second, the non-I.B.C. United Church-related third, certain other Christian schools outside the Kyodan fourth, and the D.W.M.-related schools fifth. Though this is not in any sense an official rating, and although it has validity only as a table of individual judgments as to how these schools stand in comparison with government secondary schools in their communities (and not in relation to common criteria), the figures in juxtaposition are significant.

Generally speaking, the schools for boys are reported as somewhat inferior to the schools for girls and to the coeducational schools. Interestingly, girls' schools and coeducational schools seem about equal in grade of work accomplished according to these tabulations:

	Schools for Boys	Schools for Girls	Coed Schools	Total
Number of Schools	(18)	(38)	(8)	(64)
Superior	5	14	3	22
Equal	7	20	4	31
Inferior	6	4	1	11
Average points	1.9	2.3	2.3	2.17

IV. STRATEGIC POSTWAR FACTORS

15. "Mombusho" Requirements and Electives

Perhaps we need next to look at some of the administrative problems of these Christian schools. In the first place it should be clear that all schools in Japan have a close relationship to the Ministry of Education in the nation's central government. Before the war this was of such character as to regiment all education into patterns consistent with Japan's national policies. In the years immediately following hostilities the Allied Command attempted to emancipate all cultural patterns from such conformity; and for a while thereafter it seemed that Japan's schools might have much more freedom than now seems likely of realization. Whereas new ideas and procedures have certainly been introduced into Japan's educational life the Mombusho (Ministry of Education) is again authoritative in the establishment of curriculum patterns for both government and private schools,

though perhaps not so obtrusive as formerly. There is more provision for electives in secondary and college work and somewhat more freedom in administration-faculty-student relationships. However, the most important feature of school administration is still a stint of prescribed curriculum which must be carried out and which calls for such intense dedication to lectures and class hours as to leave little time for electives, free study or extracurricular activities. Nevertheless, perhaps because the schools are not accustomed to any other status, they do not report that the Mombusho exercises too rigid control or attempts interference. Still, they are aware that government authority may at any time become government control, and they are concerned lest education become again a mere instrument of national policy.

16. Emphasis on Religion

However, since the new Constitution prescribes freedom in religious as well as political and social life, the Christian schools are able to put moral and spiritual content into all subject matter, as the public schools cannot. It is for this reason, as the Governor of Metropolitan Tokyo indicated to the writer, that many discerning parents prefer at this stage of Japan's history to entrust their children to private and particularly to Christian schools. Another outstanding Japanese pointed out that in the present regard for separation of education and religion, serious questions are being raised as to whether Japan's history and social science text books are not being written from a viewpoint which is definitely hostile to any religious interpretation. This is giving Japan's educators serious concern as they begin to see that "nature abhors a vacuum": the absence of old religious and social views in the nation's textbooks may be but an invitation to a type of education which is foreign to any of the historical religious outlooks on life.

17. Proportion and Influence of Christian Teachers

It is when one looks at the percentage of Christian teachers in our church-related schools that the problem of getting Christian content into all education takes on serious proportions. Aside from theological or other religious training schools, there are very few schools in Japan which can announce a 100% Christian faculty. The average in our elementary schools is not over 70%. In junior high this drops to 65% and in senior high to 60%. In junior colleges, which are largely girls' schools with heavy concern for English literature, home economics and kindergarten training, this increases to 70%. But in four-year colleges it slumps to 65% or less. This in itself is not a bad proportion but when we ask how many of these are active in local churches, it is an unusual school which can report more than 40% taking responsibilities as elders, Sunday School teachers and the like.

So far as regular church attendance is concerned, the report is more encouraging, as 75% to 90% seem to assume a minimum share of Christian responsibility by attending divine services. There is evidence of "gradual increase" in all of these figures, but it should be pointed out that the average teacher in Japan carries such a heavy load of classroom work and must even then for economic reasons supplement full-time teaching in one school with part-time teaching elsewhere, that he is an exhausted man on Sunday and stays close to home for physical and nervous recuperation.

Within the schools in which they serve, Christian teachers play an important part in religious activities. They teach Bible classes; they lead chapel services; they are advisers and promoters of student religious activities; they direct retreats; they counsel with students on moral and spiritual matters; they take part in social work projects sponsored by the campus religious organizations; they join in efforts to win other teachers to Christ and the church; and they take active part in the efforts of the school to bring students to Christian decision and baptism.

18. Effort to Win Non-Christian Teachers

In trying to win converts among non-Christian teachers, it is interesting to note that many schools have Spring and Fall retreats at which all teachers are required to be present. It is also expected that both Christian and non-Christian teachers shall attend the daily or periodic chapel exercises. Special Bible classes and other meetings are held with the non-Christian teachers and workers in mind.

The following is an interesting tabulation of religious activities carried on in behalf of teachers in the schools reporting:

*Bible Study**Junior High**Senior High*

Methodist & IBC related .. 7 out of 33 schools, 21% ; 7 out of 36 schools, 19%
 Non-IBC institutions 10 out of 18 schools, 56% ; 12 out of 28 schools, 43%

Prayer Meetings

Methodist & IBC related .. 10 out of 38 schools, 30% ; 11 out of 36 schools, 31%
 Non-IBC institutions 2 out of 18 schools, 11% ; 3 out of 28 schools, 11%

Camps and Conferences

Methodist & IBC related .. 10 out of 33 schools, 30% ; 12 out of 36 schools, 33%
 Non-IBC institutions 5 out of 18 schools, 28% ; 6 out of 28 schools, 21%

Committee on Rel. Activities

Methodist & IBC related .. 9 out of 33 schools, 27% ; 10 out of 36 schools, 28%
 Non-IBC institutions 2 out of 18 schools, 11% ; 8 out of 28 schools, 29%

Why there should be such a disparity between the relatively large number of Bible study groups and the number of Prayer meetings for teachers in the non-IBC-related institutions is not clear; but it is gratifying that in Methodist and IBC related institutions, there is pronounced consistency in these respects.

19. The Missionary Teacher

The place of the missionary teacher in the social and religious life of the school is most significant. Although the reports from these schools were prepared almost entirely by Japanese who would naturally take opportunity to enhance the prestige of their missionary co-workers, it is clear that the foreign worker on a campus is a central figure in the religious activities of the school. Most such missionaries have at least one Bible class for students, sometimes also for teachers. They lead chapel in turn, either in English or in Japanese, as they are able. They take responsibilities for services and religious programs in dormitories; they attend retreats and conferences. They give counsel and guidance to individual students in a personal way which their Japanese co-workers find difficult. One report says, their missionaries "participate in extra-curricular activities such as baseball." One feels that there is some effective inter-relationship between all of these factors, as the evidence is unmistakable that the missionary does bring students, and oft-times teachers, to Jesus Christ.

Here may be a good place, however, to stress a point which was not revealed by the questionnaire but by the reporter's observations. Though the average educational missionary is a vigorous evangelist in his school connections, there is an area in his relations with the local church in which a more positive witness might be exercised. Many missionaries have never taken the trouble to identify themselves formally with a local church, either as a full member or as an affiliate whose church letter may be elsewhere. Some pastors say they hardly expect this and might have to make a special category for such members. Yet it should be obvious that the example of a respected teacher joining and working in a local church may be the deciding factor in the decision of others to do likewise.

20. Baptisms and Church Accessions Among Students

Efforts to appraise the results of educational evangelism in Japan in terms of baptism and church accessions are always discouraging. The number of baptized Christians in primary school is understandably low. The percentage of baptized Christians in junior and senior high schools is rarely over 10% of the student body. At entrance to the schools, the percentage is normally about 2% or 3%. At graduation it may be 5% or perhaps 10%. Due to parental attitudes and immaturity of students junior high school is not regarded as the best time for Christian life decisions, though all schools make careful and constructive effort to that end. Most schools report a gradual increase in the number of baptisms and active church memberships.

In senior high schools the percentage goes up and seems slightly on the increase over a period of years; but seven schools report some decrease recently. In junior colleges which enroll only small entering classes and are able to maintain close relationships between students and Christian teachers, the percentage of Christians runs from 15% to 40%. Kindergarten training schools of junior college grade show a high percentage of Christians, as might be expected where employment is so largely obtained in Christian institutions or in kindergartens where Christian influences predominate.

In colleges the same tendency to increase from 2% or 3% on admission to 10% or 15% on graduation is noted. I.C.U. reports 20% of its student body as Christian, 30% by graduation, as does also Kwanto Gakuin (American Baptist, Yokohama). All of these figures and factors make it clear that the larger the school and the less personal the contacts with Christian teachers and students, the less definite the results in Christian evangelism, while the students are in school. One school facetiously reported recently that few students know the name or the face of their school president.

21. Effectiveness of the Campus Church

Yet even in spite of the many devices used by our schools to bring students to Christian decision, it is obvious that the trend is not toward greatly enlarged proportions of student bodies each year brought to Christ, to baptism and to church membership. This is frankly discouraging and disturbing. In addition to the many evangelistic schemes that are used in almost every school, such other measures are employed as the establishment of a campus or school church where the students can have experience in and share responsibility for both evangelistic endeavor and Christian nurture. The most recent addition to this number of campus churches is that at I.C.U. where results among college grade students are said to be most gratifying. A chart of schools having campus churches of various types was compiled as follows:

CAMPUS CHURCHES	<i>Junior High Schools</i>	<i>Senior High Schools</i>
I.B.C. related	4 out of 23 — 17%	4 out of 25 — 16%
United Church, non-I.B.C. ..	1 out of 7 — 14%	1 out of 12 — 8%
Non-Kyodan	6 out of 11 — 55%	6 out of 16 — 38%

There are arguments both for and against campus churches. Chief among those favorable is the belief that training students in Christian worship and stewardship within their own school environment is the best possible way to usher them into mature and experienced Christian discipleship. Yet there is vigorous rebuttal from professional church workers to the effect that there is such a difference between a campus church and one such as the student should join in real society, that the loss from failure to carry membership and activity into the church at community level is very great. Moreover, the results in baptisms and church accessions in campus churches are not sufficient, it is said, to warrant the promotion of campus churches as a thoroughly effective aid to student evangelism.

Nevertheless, it may be worth noting that 11 high schools and five colleges report campus churches as follows:

High schools, Junior and Senior

Baiko Girls' High Schools, Shimonoseki
 Doshisha Girls' High Schools, Kyoto
 Fukuoka Girls' High Schools, Fukuoka
 Kyoai Girls' High Schools, Maebashi
 Obirin High Schools, Kiso Chusei-mura, Tokyo-to
 Friends Girls' Schools, Tokyo
 Heian Girls' High Schools, Kyoto
 Hinomoto Grakuen Girls' High Schools, Himeji
 Kwanto Gakuin High Schools, Yokohama
 Kyushu Gakuin, Kumamoto
 Shokei Girls' High Schools, Sendai

Colleges

Aoyama Gakuin, with high schools and college on campus, Tokyo
 Doshisha Junior College for Girls, Kyoto
 International Christian University, Tokyo
 Kwanto Gakuin, with high schools and college on campus, Yokohama
 Lutheran Seminary, with both college and graduate courses, Tokyo

These and other campus churches which may be established should be watched as capable of giving data on this problem for later consideration by other schools. Two questions that should be answered through experience are these: (1) Is it easier and more natural to bring students to the point of Christian baptism and life commitment in campus church or student-centered atmosphere than in some local church of more traditional character. Incidentally, it may be worth noting here that a religious emphasis program with an outstanding evangelistic speaker at

Ewha Woman's University in Seoul, Korea, recently brought over 1500 students out of a total student body of 4,000 to the point of Christian decision and commitment, with 700 baptized by their respective pastors in a great Dedication Service in the new Chapel on the campus. Dr. Charles W. Iglehart reports in "Cross and Crisis in Japan" that after special religious services held recently at Fukuoka Girls' School, there were 240 decisions; 120 persons were baptized and taken into the school church.

The second question which must be considered along with the other is: (2) Do students thus initiated and trained in Christian discipleship in a student church carry their membership and activity into the Church's life elsewhere after they graduate and thus contribute positively to the total effort to Christianize the whole of Japan?

22. The Christian Dormitory

Another auxiliary to evangelistic effort in campus life is the Christian dormitory. While none of our elementary schools report having dormitories, many high schools and colleges do, and feel them to be important adjuncts to religious and moral uplift in campus life. The following chart indicates that IBC-related Boards (especially the Methodists) and others feel the importance of such means of keeping as many students as possible in a home-like Christian atmosphere while they are in school, especially if they are attending high school or college a long way from their homes:

<i>Dormitories</i>	<i>Junior High School</i>	<i>Senior High School</i>
IBC-related schools	9 out of 23 — 39%	10 out of 25 — 40%
Methodist related	6 out of 10 — 60%	7 out of 11 — 64%
Other Kyodan, non-IBC ...	2 out of 7 — 29%	6 out of 12 — 50%
Non-Kyodan schools	5 out of 11 — 45%	5 out of 16 — 31%

All but one college and two junior colleges reporting said they have dormitories and regard them as important aids in Christian work among their students. Types of dormitory-centered activities calculated to help students in their moral, spiritual and specifically religious concerns were the following:

- Daily worship services
- Grace before meals
- Prayer meetings
- Bible study
- Required, or strongly emphasized, attendance at church services
- Leadership in Sunday schools and other Christian programs
- Observance of Christian holy days
- Lectures and inspirational messages
- Personal guidance and guided reading

Yet, with all these aids to spiritual and evangelistic efforts, there is no great increase in baptisms in Christian schools. Nor can it be said that in any specific schools where particular methods are employed are the results sufficiently striking to urge general emulation. The most that can be said is that where all available resources are employed and where Christian teachers, both by example and by precept, constantly urge the claims of Jesus Christ on their students, there are results which provide able and dedicated Christian leadership for the church and for the nation's life.

23. Lasting Influence on Students

Moreover, when every effort has been made with all too little results, there is satisfaction in the testimonies of pastors, teachers and many other observers that students who are taught in Christian schools never escape from such influences. It is not unusual, say many pastors, to have young people appear at church for worship and then for baptism, who have gotten their first Christian inspiration in a so-called "mission school," did not declare themselves Christians at that time but later found they need the guidance and fellowship of the Church. A prominent Japanese jurist of Roman Catholic faith said his church found this the second strongest channel of accession, the first being baptism while in school, and the third, after marriage where a Catholic wife or husband brings her or his mate into the faith. It may be that we Protestants have not taken sufficiently into consideration both the second and third of these avenues of witness and decision.

V. ADMINISTRATIVE AND CURRICULAR CONCERNS

24. Democracy in Faculty Proceedings

Perhaps education's most serious problem in Japan is that of applying democratic principles in administration as well as curriculum. There was all too little democratic self-expression or freedom in educational procedures in Japan before the war. Much was done during the occupation when SCAP was endeavoring to liberalize large areas of Japan's life and thought, to bring more flexibility and initiative at both lower and higher levels in educational circles. While many of the reforms then achieved will remain in whole or in part, it now becomes clear that Japan's problem in this respect is the re-education of her entire educational hierarchy. This is quite as necessary at the grass-roots level where teachers are still guided by pre-war training and experience, as at the top levels of policy-making and enforcement. This in turn emphasizes the immense importance of new educational training principles and procedures in such schools as I.C.U. where there are fewer inhibitions, more freedom for experimentation, and a determination to prepare teachers both in Christian dedication and in new educational techniques for the entire school system of Japan. Many of our older schools are giving attention to the same needs and a process of cross-fertilization is going on which promises better things for the future.

Nowhere is the lack of genuine democratic procedures more obvious than in the manner in which faculty meetings and consultations are held in most Christian schools. One might expect perhaps to find that in primary schools the principal or administrative dean of five out of eight schools reporting, conducts all faculty meetings, even to preparation of the agenda, and that very few have a steering committee or committees on instruction and curriculum guidance. It becomes more obvious that democratic procedures have not yet reached fulfillment as the questionnaires indicate that in 25 out of 37 junior high schools reporting the principal or dean chairs all faculty meetings and directs all procedures. Here, however, there is evidence that other teachers or a committee have some responsibility in guiding educational policies as well as in school administration.

The same pattern prevails in senior high schools and in junior and senior colleges. Yet one may observe that more authority is given to those responsible for instruction and those entrusted with functional tasks. However, the scarcity of steering committees or specified channels for getting items of concern on faculty meeting agenda is noticeable, yet with the election or designation of a teacher chairman for faculty meetings becoming more common. Whether this is for the sake of more democratic administration or just to relieve the principal or dean of some of his heavy duties, is debatable. The data indicates that councils of instruction, steering committees and regular channels of agenda-building are being established at the secondary and college levels.

25. Democracy in Student Affairs

This apparent insensitivity to the need for thoroughgoing democratization of procedures is even more apparent in regard to expressions of student opinion in school administration. While student government has been a by-word in Japan for many years, it has largely concerned itself with social, athletic and similar non-educational affairs, or at best only with class management. In the effort at rapid liberalization just after the war, student organizations were encouraged to assert the right of self-determination in administrative matters, but this was soon regarded as irresponsible and even radical, and discontinued. At present, in high schools of both grades some student opinion is reflected from the so-called home-room hour where student self-expression is encouraged and where sympathetic teachers may carry student requests to faculty meetings and administrative officials. In some instances polls or questionnaires are used to obtain student reactions but these rarely relate to educational policies or procedures as such. The place where administrative and student (or parent) concern most frequently coincides is with respect to the most favorable means of passing examinations and entering higher schools. Out of 46 junior high schools replying to the questionnaire, 34 report student-parent-faculty sensitivity at this point, as do 51 of the 64 senior high schools reporting.

26. Faculty-Student Relationship

At the college level, there is somewhat more exchange of opinions between students, teachers and administrators regarding educational affairs, notably through student delegates, seminars and conferences. Yet even here the matters considered relate less to curriculum and more to better eating and housing facilities, classroom management, cultural advantages, and extra-curricular activities.

A distressing aspect of this whole area of student self-expression and its obvious significance in the training of youth for actual life experiences is the impression obtained by this observer that private schools including our Christian institutions are somewhat less concerned for democratic processes in encouraging student participation in educational affairs than in the government schools. Perhaps it is natural to find more politics in public schools which are more sensitive to popular movements than private institutions. However, concern must be registered if Christian schools are inclined to shelter students or protect their parents and supporters from the very democratic processes for which the Christian faith and Church have the greatest responsibility in influencing public opinion and in training leadership.

27. Guidance and Counselling

In still another area of faculty-student relationships the schools of Japan are far behind similar institutions in the so-called democratic world, namely in the field of guidance and counselling. This is especially surprising in our Christian schools where faculty-student contacts are of the utmost importance in the Christianization both of individuals and of the social order. In schools of relatively small enrollments the opportunities for Christian teachers and all who are genuinely interested in student welfare to exercise guidance and counsel according to individual needs are of course greater than in institutions of great size and numbers such as Aoyama Gakuin, Doshisha, Kwansei Gakuin, and the like. But even in the elementary schools where personal contacts are most important less than half of the schools reporting indicate that there is any definite system or program of guidance. A Japanese observer says, "Generally speaking, teachers do not seem to be aware of the problem." This may be partly due to the closely knit family system where personal relations, especially among children, are kept in the area of parental responsibility. Nevertheless, it should be noted that those trained in modern psychological approaches to present-day life, especially in increasingly urbanized and industrialized countries, are convinced that Japan must give attention to this problem, beginning with elementary school pupils.

In junior and senior high schools there is more awareness of the need for guidance and counselling of students, but not much. Most Christian schools relate this to the work of the chaplain or to the teachers responsible for home-room administration; or, as was true of this writer's high school experience in Ohio—worse luck!—to the principal. It is worthy of note that in senior high schools the problems reported as requiring most attention where attempts at counselling and guidance are made, largely center around: (1) choosing vocations and entering higher schools—12 schools reporting; (2) financial problems, especially with respect to self-help through employment—11 schools reporting; (3) teen-age friendship—11 schools reporting; (4) family problems—six schools reporting; (5) advice about marriage—one night school definitely reporting but others interested.

As to the number of students seeking faculty counsel and guidance, the percentage runs from 10 to 50, at various times during senior high school, while 80% of such institutions report concern and some effort to deal effectively with the issue. It would seem quite clear that there is more need for well directed guidance in personal relations of students at senior high school level than at junior high ages; but that schools in Japan are as yet poorly prepared to meet these needs.

In junior colleges, where enrollments are small and students are mostly girls, the tendency is for teachers to give counsel as urgently required but with little concern for an over-all and well trained approach. Most schools express real interest in this problem and some attention is given to it. In four-year colleges, the fields of concern have to do primarily with qualifications for and assurance of jobs after graduation. Since this is increasingly an area of mental and nervous tension in Japan, the urgency in providing properly trained and dedicated Christian leadership in counselling and guidance is very clear. It is all too significant that among colleges which enroll between 900 and 6,000 students "there is no school having a full-time counselor."

28. Weakness in Vocational Guidance

Here it should be said that there was some confusion in the reports from various schools in differentiating between vocational guidance and personal counseling, perhaps because of the lack of awareness of the importance of both, and of adequate concern for either. More will be said later about vocational courses and preparation in our Christian schools. Suffice it to say here that this is perhaps the weakest point in our efforts to give education and training for both life and lifework under Christian auspices in Japan. Due to stereotyped patterns of both curriculum and teaching patterns there is little flexibility in the Japanese educational programs prescribed for secondary schools by the Mombusho (Ministry of Education) as groundwork in preparation for professional and technical vocations; and this is especially true of Christian high schools. To be sure, there are some areas of elective studies with certain categories of subject matter (called "variables" in educational parlance). But, whereas in the liberalizing period immediately following the end of hostilities, these electives were regarded as very important for the sake of encouraging high school students to follow various vocational interests, they have been considered expensive, too liberal, or not in keeping with over-all policies in recent years, and largely reduced.

As a result, education at secondary level and especially in Christian schools which do not have specifically vocational departments, has assumed an increasingly uniform pattern. This gives fewer avenues for continued study along vocational or professional lines, except as the student may be fortunate enough to be accepted in a school that does lead in scientific or other areas to the vocation or profession in which he is interested. This means that Christian schools, at both secondary and college levels limit their courses largely to literary or commercial subjects, or perhaps normal training, and do not encourage or give adequate preparation even in the natural sciences, for advanced study along other lines. This tendency to uniformity rather than rich diversity of curriculum accounts for the growing feeling that high school and college graduates are not well trained in anything practical. Therefore, business firms, industries and professional institutions must either turn to other types of schools for their recruits or plan to give college graduates a year or two of apprenticeship at very low salaries until they acquire certain knowledge and skills which their basic schooling should have given them. The writer's interview with outstanding leaders of Japan's commercial and industrial life brought the awareness that, although there was great appreciation of the moral and spiritual principles inculcated by our Christian schools as well as the general education imparted, it was also felt that Christian schools must train young people not only to be *good* but to be good for something.

29. Recent Curricular Changes

Except in that they demonstrated that the changes in character and curriculum in Japan's schools and especially in our Christian institutions have been none too great, and in certain respects not lasting, the replies to the questionnaire on these points were disappointing. In all elementary schools there have been some new features introduced by new courses of study prescribed by the Mombusho. There have also been new text books written in the postwar period, changing the basic interpretation of social and national affairs to one more compatible with Japan's new, more democratic and more international outlook. Since private schools in general use the same text books as public institutions, this provides for no greater difference in character than is assured by a greater proportion of Christian teachers. This does, however, make possible a greater emphasis on religious education and one may say that in all Christian elementary schools, particularly in IBC-related and Methodist-supported schools, there is much more that may be properly called religious education than before the war.

In secondary education the changes occasioned by abandonment of the old system of five years of middle school for three years of junior high and three years of senior high work have been very great. By 27 out of the 34 junior and 37 out of the 64 senior high schools replying to the queries at this point an important trend is made obvious. While shifts from the old system to the new procedure as to credits and electives have brought revolutionary changes, there is even more importance attached to the new and more democratic teaching methods in which more voluntary and cooperative patterns of study and class participation are pursued. This change in the direction of greater freedom, yet always within the framework of Japanese propriety and social control, is no less marked in schools

of college grade. However, it should be observed that junior colleges did not exist as such before the war and therefore cannot be compared in these or other respects with prewar situations.

30. Vocational Courses Almost Nil

Now let us look at the situation as regards Vocational Training, especially the provision of courses which prepare for and direct students into vocations suited to their talents. As previously mentioned this has been seriously neglected in the entire Japanese educational system, and certainly in Christian schools. The Questionnaire asked: "In what ways and to what extent are vocational, pre-professional or professional courses offered in your school." To this question the replies were almost uniformly to the effect that, most students are intent on passing the examinations for admission to higher schools and since there are few facilities or funds for such purposes, little attention is given to this concern. In junior high schools it was reported that one class course per week could properly be considered related to vocational guidance. In senior high schools there are some elective subjects dealing with practical vocational interests such as typewriting, sewing, and commercial and rural industries. The very paucity of such instruction indicates the general failure to regard vocational education as anything but a peripheral matter.

31. English a Vocational Asset, BUT . . .

It should be noted here that in almost all church-related and other Christian schools in Japan today the teaching and use of the English language is of a genuinely vocational character. It gives the student who acquires some proficiency in it a distinct advantage as he seeks employment or prepares further for some profession which has relationship with the outside world. Accordingly, the opportunities afforded by the presence of American and other English speaking missionaries or teachers on the faculties of our schools have not been overlooked, either by school administrators or by business and professional interests as they seek young people qualified to handle tasks requiring some facility in English. The English language has therefore become an asset which our schools exploit to the fullest as they compete for students with other schools. This advantage is not to be considered lightly or lost without a struggle. In fact, almost everyone of the outstanding leaders of Japanese life which were consulted in the preparation of this Report emphasized this as a strong feature of the Christian schools in their country. Most of them said the use of English should be further developed as an important instrument of education as Japan is urged to become more internationally and world minded. To some the great increase in the enrollment of many of our schools threatens to dilute this distinct feature of campus life in our old Christian schools. They deplore this as they emphasize the great value of English both culturally and vocationally in Japan's life today.

However, the teaching and use of English should not be the sole stock-in-trade of any school vocationally. It is conceivable that as was threatened during the recent war in the Pacific it might become a handicap rather than a blessing. Therefore in this Report it will not be further emphasized in relation to vocational direction.

Regarding vocational instruction and concern, in the strict sense, the reports from senior high school leaders gave the following data:

Sixteen schools report "not much" in vocational courses, largely because "so few students go into vocation from high school."

Eleven schools say they divide classes into (1) college preparatory and (2) vocational groups.

Thirteen put some effort into vocational guidance but are not specific.

Five have commercial subjects in the curriculum.

Previous reference has been made to the confusion between vocational guidance which may be done informally by teachers and chaplains, and vocational courses which are directed to specific types of life work or employment. Almost all schools relate guidance to religious interests and "callings." As to specific efforts of schools to learn what their students are best qualified to do in life, there is consistent reference to "adaptation tests," psychological and particularly "extrovert and introvert tests," and the like. But there is little evidence that this information

is put to practical use in providing the instruction indicated as needed. The data, where used at all, is made available to the student's family or given to his home-room teacher or chaplain for personal counselling.

Although few of the educators reporting seem to realize "what vocational courses or facilities" are needed for adequate attention to vocational instruction and direction.

Ten schools say they give instruction in typewriting and bookkeeping, and need more equipment;

Twenty say they teach the Oriental abacus or calculating board;

One says instruction is given in truck driving; many say they are teaching students to drive automobiles in extra-curricular hours.

32. Little Deviation from Pre-war Situation

Since there seems so little realization of the importance of the whole subject of vocational direction, the following tabulation has value only to support this observation.

Comparison with Government Schools

	Junior High	Senior High
Inferior	2	9
Equal or "Not inferior"	3	5
Superior	4 (in commercial or agricultural instruction)	1

A perhaps more meaningful expression is the following judgment as regards available facilities in senior high schools:

"Satisfactory" (since most students go on to college anyway) 4

"Not satisfactory" or nil 24

With respect to needs, the following tabulations and judgments are eloquent:

Typewriters	7 schools
Full-time vocational teachers	6 schools
Class-room space	4 schools
Counselling rooms	3 schools

Two schools indicate that they have no alternative to giving the same kind of instruction to both college preparatory and vocational groups of students. One reports that "it is natural that there is not much vocational guidance since so few go into vocations." (Sic!) Some schools, especially those in rural areas, say they would like to give more instruction in subjects which would train for leadership in their communities (farming, forestry, rural industry, etc.). A few indicate that scholarships are being given in the form of self-help projects which are of a vocational character.

33. Employment Status of Graduates

Another interesting approach to the vocational problem is revealed in answer to the question concerning Employment status of graduates. At the junior high level:

Twenty-five schools say few need "placement" because their graduates go on to senior high school;

Five say they have no difficulty in placing all who seek employment.

At the senior high level, the report is much the same, as regards going on to higher schools, an estimate of 15% being possible for 33 schools reporting on the number of their students who plan to go into some profession or other. Placement of graduates in jobs (if they do not go on to college) is reported as "almost 100%." A comparison of job placement figures with government schools reveals the following:

Better	12 schools
Equal	9 schools
Lower	4 schools

The types of employment obtained for high school graduates who do not go on to college are somewhat as follows:

Clerical (in commercial companies)	16 schools
Banking	23 schools
Department Stores	14 schools
Small Industries	6 schools
Retail Shops	4 schools
Hospitals	5 schools
Government Offices	4 schools
Transportation, Communications, etc.	6 schools

34. Educating Largely for Clerical Positions

Since almost all of these are "white collar" jobs, it will be seen that Christian schools in Japan are effectively supporting the entrepreneur system in vocational instruction and in job placement. There is significance in the reports of several schools that "thought trends and habits of our graduates are respected by the public."

For the colleges, the reports are much the same as regards vocational direction and instruction:

Two schools say "guidance given when they enter school";

Four schools say they invite special lecturers and hold conferences on vocational interests;

Four schools say they provide individual counselling;

One or two emphasize adaptation tests.

As to Equipment needs

Two schools say they are "well equipped";

Two schools say they have nothing;

Three says "unsatisfactory."

Others fail to report perhaps not knowing what facilities are required for effective vocational direction. A few schools mention typewriters as much needed for clerical training, much of it extra-curricular. The well-known Rakuno Dairy College in Hokkaido says its vocational efforts are limited by lack of farming and dairy equipment.

On Vocational placement the reports are much the same as for the high schools with one exception. Though most of the junior colleges are vocational in the sense that they prepare for kindergarten or church work, for teaching home economics, English and Japanese literature or for home and family life—and their graduates are largely girls, there is evidence that the junior college is so little different from the first two years of the four-year college that one such department for boys at Kwansei Gakuin University in Nishinomiya is being discontinued. This would seem to indicate, not that there is no place for such schools of somewhat lower grade, but that to demonstrate their worth they should be of such a vocational character as to meet the need for trained leadership in various lines of employment. Such junior colleges as Seiwa School for Christian Workers in Nishinomiya, Narushima Junior College which prepares especially for hospital work, and Keisen Junior College which specializes in rural life interests, are meeting particular needs with just the vocational training for women required for such tasks.

An interesting comparison of positions to which graduates of three well-known Christian colleges have recently gone for employment is as follows:

	I.C.U.	Aoyama Gakuin	Tokyo Woman's Christian College
Importing and exporting firms	25%	27%	30%
Manufacturing firms	20%	26%	
Press and Radio	13%	3%	
Transportation and Communications ..	12%	5%	
Banking	5%	4%	2%
Government offices	5%	4%	
Advanced Study, abroad or in Japan..	10%		20%
(including theological, educational and church-related studies)			
Education and related work	7%	10%	20%
Publishing		2%	10%

35. Unpleasant Conclusions

The only possible conclusions from the replies received on the Vocational section of the Questionnaire are as follows:

1. Education in Japan as revised by the American Occupational authorities and Japanese educational leaders has put large emphasis on liberal arts in high schools and colleges, to the detriment of vocational instruction;
2. Christian high schools and colleges have followed this lead, and the hope even of providing vocational courses as electives has been largely defeated by lack of adequate funds for all needs and by the extreme concern for conformity and success in passing examinations for each successive higher school and the government's increasingly strict educational requirements;
3. There is little provision in education as given in Christian schools for selectivity in professional, pre-professional or vocational subjects, with the result that
4. Most graduates of our Christian schools take clerical positions in banks or other commercial institutions, so-called "white-collar" jobs for which they are welcomed because of their honesty and integrity; yet
5. Even for such positions they have no special training other than knowledge of English and must spend much time in apprenticeship;
6. Christian schools direct few of their students into professions other than those of former days;
7. Students can get almost no training in our schools scientifically or otherwise for medicine, business administration or for the technological vocations which are increasingly attracting Japanese and other Asian youth into the more practical forms of life-work today.
8. This does not augur well for the prospect of gradually Christianizing the entire social structure of Japan: professionally, vocationally and otherwise, or for the attraction of an increasing number professionally engaged and technically trained as laymen into the life of the Japanese church. It therefore tends to perpetuate the traditions of the past in which the church's membership has been largely comprised of clerical workers, shop-keepers, teachers (many of whom became interested in Christianity through English Bible classes), and others who have had personal contact with missionaries or the so-called "mission schools" of former days.

VI. NEEDED EDUCATIONAL REFORMS

36. Coeducation and its Counterpart

Undoubtedly the greatest change which took place in the educational system at the end of the war was the conversion of all government schools of non-vocational character from separate boys and girls institutions into coeducational schools. Though this was not required of private schools and therefore did not become the uniform pattern for Christian institutions, the change did influence the decision of many of our so-called old "mission schools" to become coeducational. While most of the boys' schools did thereafter admit girls, a large majority of the pre-war girls' schools decided to remain as such. There has been some change in status by a few schools since that time, but on the whole they continue in that pattern, and may be classified in a chart as follows:

	<i>Primary</i>	<i>Jr. Hi Sch.</i>	<i>Sr. Hi Sch.</i>	<i>Jr. College</i>	<i>College</i>	<i>Total</i>
Boys	0	10 (20%)	14 (23%)	0	0	24 (15%)
Girls	2 (22%)	30 (61%)	34 (56%)	18 (85%)	6 (37%)	90 (58%)
Coed	7 (78%)	9 (18%)	13 (21%)	3 (15%)	10 (63%)	42 (27%)
	<hr/> 9	<hr/> 49	<hr/> 61	<hr/> 21	<hr/> 16	<hr/> 156

In another form of tabulation, the classification is as follows:

<i>Schools</i>	<i>Girls</i>	<i>Boys</i>	<i>Coed</i>
Elementary	2	0	7

{ 3 reporting boys pre-dominant, the others boys and girls about equal

Junior High School	30	10	9	{ Boys in majority—3 Girls in majority—2 About equal —4
Junior High Methodist related	6	3	2	
Senior High	34	14	13	{ Boys in majority—8 Girls in majority—4
Senior High Methodist related	6	3	2	
Junior College	18	0	3	{ Boys in majority—2 Equal in other —1
Four-Year College	6	0	10	Boys in majority—7

37. Women's Education Strongly Entrenched

It will thus be seen that so far as number of Protestant schools is concerned, coeducation is prevalent at primary and college levels, that junior colleges are for the most part girls' schools, and that girls' schools predominate at the junior and senior high school grade. This should not be taken as an indication of the number of boys and girls respectively in our Christian schools. However, even here the large number of girls in girls' schools, as over against the fact that many families send their girls to Christian schools but their boys to government or to vocational schools, keeps the majority on the feminine side.

The rather definite fixity of this distinction as to boys, girls and coeducational schools is revealed in the overwhelmingly negative reply to the question, "Are you considering any change in your school's policy regarding coeducation?"

To the question, "How is coeducation practiced in your school?" the replies from institutions where boys and girls attend were almost unanimous that the only difference in treatment has to do with locker rooms, toilet facilities, physical education, home economics and other vocational courses, camping and excursions, extra-curricular activities and the like.

38. Few Ready to Abandon Principle of Separation

Regarding the question as to whether "some separate schools for boys and girls are needed," the answers from 28 out of 30 girls' high schools were strongly affirmative for girls' schools, with 18 feeling that even separate boys' schools should be encouraged. Among boys' junior high schools the judgment for separate schools for girls drew six favorable votes out of 10, and for separate boys' schools five out of 10, thus indicating a strong conviction in girls' schools that separate high schools for the two sexes is preferable, but a lack of positive opinion in lower grade boys' schools about separate institutions either for boys or for girls. The judgments registered from coeducational high schools were almost evenly divided concerning the need for any separate schools.

In senior high schools there was strong conviction among girls' schools (32 out of 34) that separate girls' schools were "still needed," and 16 out of 34 expressions of opinion that separate boys' schools were also desirable. The boys' schools seem perfectly willing to let the girls' schools continue as such (9 out of 14) and felt definitely (11 out of 14) that "some separate schools for boys are still needed." At this level, a majority of coed schools voted against the need for separation of the sexes.

In the junior college group it was notable that 15 out of the 19 schools reporting voted for continued separation of girls at this level, whereas only four said they felt separate boys' schools were desirable. The three coed junior colleges voted strongly against the need for segregation for either boys or girls.

At the four-year college level the six girls' colleges voted unanimously for continuation of their separate status, but expressed no strong opinion about the need for separate boys' schools. There being no strictly boys' colleges in the balloting, there was no expression of judgment on this issue, except as the coed schools by splitting their votes indicated no great interest in change.

The opinion of Methodist supported schools on this problem is interesting. Among 11 such institutions the six girls' schools voted unanimously in favor of continued separate junior and senior high schools for girls. The three boys' schools voted to remain separate and the two coed schools declined to express themselves. One boys' school said girls' schools were needed but felt that boys' schools "will cease to be necessary as time proceeds."

39. Yet, Agreement that Segregation Promotes Inequality

It is at the point of inquiry as to whether separate schools for boys and girls "makes for inequality, for lack of mutual understanding, for difficulty in entering certain professions, and in poor marital relations," that the greatest evidence of uncertainty and of deep concern over the whole question of separation of the sexes vis-a-vis coeducation was discovered. On the opinion vote as to (1) Agreement, (2) Disagreement, or (3) Neutrality, regarding a statement that such inequality and difficulties do result from separation of the sexes, the following tabulation was compiled:

	Elem. Sch.			Jr. Hi Sch.			Sr. Hi Sch.			Jr. Coll.			Sr. Coll.			Total			Grand Total
	B	G	Co.	B	G	Co.	B	G	Co.	B	G	Co.	B	G	Co.	B	G	Co.	
Agree	..	..	5	5	7	6	4	10	9	..	3	3	..	..	8	9	20	31	52
Disagree	..	3	..	5	15	1	8	20	2	..	9	..	..	3	1	13	50	4	67
Neutral	..	1	..	..	5	2	2	3	2	..	1	..	..	3	1	2	13	5	20
No Ans.	..	..	..	..	3	..	..	1	..	..	5	..	..	..	..	0	9	0	9
Totals	0	4	5	10	30	9	14	34	13	0	18	3	0	6	10	24	92	40	156
	9			49			61			21			16			156			

On the basis of these data one conclusion seems obvious. Although there is great conviction that there is yet, for reasons pertinent to Japanese culture and society, ample reason for maintaining schools for girls at the junior and senior high school levels, perhaps in junior colleges where home economics and other distinctly women's needs are met in the curriculum, and perhaps also for a few separate boys' high schools, there is no such need for separation in elementary school or on the college level. Moreover, it can truthfully be said that there are such distinct problems and disadvantages involved in the separation of young people by sexes in the teen age of education, that the whole subject must be kept under constant review. Experiments must be made, changes in school arrangements and facilities must be welcomed as they seem wise; and, above all, Christian schools must not be caught in the backwash of conservatism merely because families of means prefer to have their children educated in an atmosphere of detachment from the trend toward more democratic and more integrated social relationships between the sexes. If there are values which can best be preserved by separation of boys and girls in school at certain ages in private and Christian schools, then these very values must be so much more obviously enhanced in the lives of the graduates of these institutions as to enable to contribute more largely to the total program of Japan's moral, spiritual and social uplift than those trained in other types of schools.

In other words, it is a serious challenge to both procedure and policy when 38% of the considered judgment of spokesmen of 156 Christian institutions indicate their belief that separate schools for boys and girls *do* "make for inequality, lack of mutual understanding, difficulty in entering certain professions, poor marital relations, etc." Conversely, it is equally disturbing when only 42% of the spokesmen of a group, 60% made up of representatives of such separate schools for boys and girls, dissent from such a statement as to inequality, etc. Obviously, the case for coeducation would seem to be gaining ground on the basis of such observations.

40. New Library Techniques

Another point at which some great changes have occurred in Japan's educational facilities since the war is as regards libraries and their use. It can definitely be said, both from personal observation and as reported on the questionnaires that library equipment and techniques have been greatly improved and democratized since the end of hostilities. Open stacks and wide use of general reference and reading rooms are much more common now than formerly. In this respect the procedures of the International Christian University have had a very salutary effect upon all our Christian schools as on others as well. The expansion of library facilities to provide for these new procedures and emphases is one of the outstanding phenomena in school circles, and one can be proud of the influence of our Christian schools in this development.

41. Widespread Shortage of Books

However, one cannot say that there are sufficient books available in any schools or grades of education to meet these needs, least of all in Christian elementary, secondary or college grade institutions. The severe losses during the latter weeks of the war will long be felt as a handicap here as in every land which has known war's devastating scourge. Most of our elementary schools are below the minimum standard expected by the Mombusho for recognition, and many are below the average.

As to secondary schools, the following chart is instructive. It should be noted that whereas most schools have from 4,000 to 8,000 books, many have only 3,000 to 4,000, at and below which library facilities must be considered as poor, even bad enough to bring into question government recognition as accredited schools.

(No. of reporting schools: 23 junior high and 43 senior high schools)

<i>No. of Books</i>	<i>No. of Jr. Hi Schools</i>	<i>No. of Sr. Hi Schools</i>	
1,000- 2,000	0	5 (1)	(Parenthesized figure is number of schools where library is used by both junior and senior high schools, or by both senior high and college.)
3,000- 4,000	7	5	
5,000- 6,000	6 (1)	8 (1)	
7,000- 8,000	4 (1)	6	
9,000-10,000	3 (1)	3	
11,000-12,000	0	5 (1)	
13,000-14,000	2 (1)	1 (1)	
15,000-16,000	0	5 (2)	
17,000	0	1	
20,000	1	2	
30,000	0	2 (1)	

The following listing of library volumes available at Methodist related secondary schools in the institutions reporting is significant:

Aoyama Gakuin	Senior High School (Tokyo)	12,311
	Junior High	6,738
Chinzei Gakuin	Senior High School (Isahaya)	5,240
	Junior High (used by both)	5,240
Kwansei Gakuin (Boys)	Senior High School (Nishinomiya)	
	Junior High	4,600
To O Gijuku (Boys)	Senior High School (Hirosaki)	12,500
	Junior High (used by both)	12,500
Hirosaki Gakuin (Girls)	Senior High School (Hirosaki)	15,400
	Junior High (used by both)	15,400
Seibi Gakuin (Girls)	Senior High School (Yokohama)	15,000
	Junior High (used by both)	15,000
Hiroshima Jo Gakuin (Girls) ..	Senior High School (Hiroshima)	12,000
	Junior High	3,900
Fukuoka Jo Gakuin (Girls)	Senior High School (Fukuoka)	5,707
	Junior High (used by both)	5,707
Kwassui Jo Gakuin (Girls) ...	Senior High School (Nagasaki)	6,427
	Junior High (used by both)	6,427
Iai Jo Gakko (Girls)	Senior High School (Hakodate)	
	Junior High	6,134
Nagoya Gakuin (Boys)	Senior High School (Nagoya)	
	Junior High	3,082

While some of the above facts and figures apply also to the colleges which are in the same campus with secondary schools, it is worthy of note that, with a minimum of 30,000 books required by the Mombusho for charter as an accredited college, only five say they have that many, whereas three report less than 30,000 and three less than 20,000 volumes. Among IBC-related colleges the following reporting of library volumes is indicative of a situation which should be promptly remedied:

Tohoku Gakuin University, Sendai (former E. & R. Bd.)	84,000 vol.
Aoyama Gakuin University, Tokyo (former Methodist)	75,000 vol.
International Christian University, Tokyo	65,000 vol.
Miyagi Women's College, Sendai (former E. & R. Bd.)	30,000 vol.
Tokyo Union Theological Seminary, Tokyo	30,000 vol.
Meiji Gakuin University, Tokyo (former Pres. USA-RCA)	25,000 vol.
Hiroshima Women's College, Hiroshima (former Methodist)	16,000 vol.

Since the above seems to be a fair sampling of the library situation in Christian institutions throughout Japan, it is clear that the schools to the south and west of Tokyo fall seriously below the minimum standards of library equipment and facilities required by the Mombusho for accreditation of new institutions.

42. Critical Library Situation Demands Help

From these figures and other data given in the questionnaire some significant facts emerge:

- (1) While most schools have more books in their libraries than before the war, there are some distressing exceptions;
- (2) Even though in many cases the number and even the quality of books may be considered good, not over two-thirds of the libraries in Christian secondary schools may be regarded as adequate;
- (3) About one-third of the secondary schools questioned have so few books and such poor facilities that they can scarcely be called libraries;
- (4) Students use books and other library materials much more freely than before the war (perhaps 10% to 20% of all students using such books), and there is therefore need for improvement in both quality and quantity of books as well as in other features of library equipment;
- (5) Full-time librarians are reported by less than half of the colleges questioned, with a far smaller proportion among secondary schools.

43. Growing Attention to Care of Health

Concerning health and medical factors in Christian institutions, there are situations to be praised and others to be deplored. In all elementary schools there are physical examinations before pupils are admitted, and periodically thereafter. Roentgen tests are common procedure and the usual preventive injections are given annually. Almost every school has a health room with beds for first-aid and clinical care. Some schools have doctors giving regular hours to examinations and diagnosis; some also have dentists related to the school. Four primary schools have a nurse-teacher; two, more than one.

On the secondary level, as reported by 48 junior and 64 senior high schools, the same attention is given to examinations, diagnosis and clinical care. As many as two-thirds of these are equipped with basic medicines, some dental equipment and simple X-ray apparatus. A table of replies on the questionnaire was compiled as follows:

	<i>Number of Junior High Schools</i>	<i>Number of Senior High Schools</i>
Well equipped	24	24
Poorly equipped	10	9
No health room	1	0

It was observed that IBC-related junior high schools seem to be rather poorly equipped in these respects. As regards teaching nurses, the following chart is instructive, the figures in parenthesis indicating schools where the nurse serves both junior and senior high schools:

<i>Number of teaching nurses</i>	<i>Number of Junior High Schools</i>	<i>Number of Senior High Schools</i>
0	6	12
1	25 (1)	23
2	6 (3)	10 (2)
3	2	1 (1)

In colleges the same preventive health provisions obtain. About half of the IBC-related schools have health centers for medical consultation with doctors, remedial measures with basic equipment, and clinical treatments. Many of the colleges, both junior and senior, have full-time or part-time doctors; half or more have one full-time nurse, or two.

On the whole, as one might expect in Japan where public health measures are well advanced and carefully observed, the Christian schools seem sufficiently concerned for the health of their students. Due perhaps to the newness of these postwar institutions and their small enrollments, it is noted that health rooms and facilities are not as well equipped in junior colleges as in other schools. This is more serious when it is recalled that these are almost all girls' schools, the health of Japan's mothers being a matter of great import for the future.

44. Physical Education Developing, but Facilities Poor

It is only recently that Japan has awakened to the importance of carefully directed physical education in her schools. Of the six elementary schools reporting, two have gymnasiums, four have none. On the whole it is indicated that Christian elementary schools have physical education equipment inferior to that of government schools of the same grade.

Secondary schools attach ever increasing importance to physical education and to its relation to health. Schools with new and modern equipment put these needs high in the categories of educational requirements. Out of the schools reporting, 12 of 46 junior high schools and 15 of 64 senior high schools indicate their equipment to be superior to that of public schools of the same grade in the community. Those indicating equipment not comparing favorably with facilities of other schools were 20 out of 46 junior high, and 13 out of 64 senior high schools reporting. Of the junior high schools reporting seven and of the senior high schools 14 said their equipment and class hour instruction in physical education were inferior to that of public schools of the same grade. A chart of secondary schools reporting on gymnasium equipment shows the following:

	<i>Junior Hi</i>	<i>Senior Hi</i>	
With Gymnasiums.	33 (1)	41 (3)	(Figures in () indicate gymnasium used by both jr. and sr. high schools)
No Gymnasiums ..	8	13	

The same data for colleges may be charted as follows:

	<i>Junior Colleges</i>	<i>Senior Colleges</i>	
With Gymnasiums.	8	10	(5 jr. colleges are reported as having gyms used jointly by jr. and sr. colleges, as also by the high school departments)
No Gymnasiums ..	4	5	

There is evidence that, although physical education is regarded as important in relation to health and even to scholarship, and although instruction and direction are given in calisthenics as well as in supervised games and recreation, sufficient attention is not paid to the place of prescribed physical education in the regular school curriculum. The very paucity of data reported indicates that few of the schools give more curricular instruction than the minimum called for by the Mombusho's regulations; and this is far short of the attention that should be given both to group training and to the needs of individuals such as claim an increasing amount of the time of physical education directors in the United States and Canada.

45. Adult and Community Education not Well Advanced

In the area of adult or community education there is no great alertness either to the opportunity or to the responsibility with which Christian institutions are faced in Japan. Elementary schools confine their efforts to occasional lectures, sometimes with discussions, and to announced plans for school visitations, concerts, moving picture presentations, etc. The advantages afforded for evangelistic contacts with parents and communities served by Christian preliminary schools are not vigorously pursued, though it is often effectively demonstrated that the Christian influences of these schools are not lost on the older generation.

In Christian secondary schools there seems greater concern for both parents and communities. Lectures by school principals, teachers and outstanding visitors are frequently scheduled for adults interested in the schools. These have more

to do with cultural and social than with specifically Christian concerns, and sometimes with an eye to financial aid needed by the schools to provide certain types of building and equipment. It was indicated by six girls' high schools out of 26 reporting something significant in this area, that cooking and knitting classes were held for mothers and community women, and by some junior colleges for girls that dietary demonstrations and lectures in food preparation and care of homes and children are given regularly. Some schools report lectures on religion, several have Bible classes for the public, and a number give opportunities for the parents and others to meet and have instructive fellowship with the foreign missionaries related to their schools. In a rural area one school holds an agricultural institute in cooperation with the local churches. Helpful programs by students on behalf of widows, orphans and old people are not uncommon. It is clear that girls' schools, and especially girls' junior and senior colleges are more active than boys' institutions in making their facilities and their capacities for community leadership available to the public. Yet it cannot be said that our Christian schools are seriously awake to the challenge of adult education at its best. Moreover it must be admitted that, aside from a few Gospel teams or similar programs by visiting students, there is little evangelistic activity on the part of Christian schools for those beyond campus limits.

46. Use of Libraries Among Alumni and Other Adults

A feature of the Questionnaire which aroused considerable attention among the schools studied was the emphasis placed on the importance of Alumni in the life of the community around a Christian school. However, it must be said that these schools have not fully appreciated the excellent opportunity afforded for adult education among their graduates. Elementary and high schools which are now old enough to have sizeable alumni bodies are just beginning to discover their value to Alma Mater in carrying Christian influence out into the community.

One such bit of adult educational service is found in the opening of school libraries to alumni, to P.T.A. officers and members, and thus to the public, to the largest extent compatible with responsibility for such valuable collections of books and other cultural materials. However, it is obvious from the reports that not over half of the primary schools are extending such privileges even to their graduates or their parents, the other half being fearful or diffident about doing so.

Of the junior and senior high schools, 20% to 30% say they permit their graduates to borrow books from their libraries and find them deeply interested not only in secular volumes but in reading the Christian books for which they did not find time while in school. Junior and senior colleges generally find their libraries not sufficiently stocked for their own needs; hence are a bit reluctant to open their facilities to others than their own graduates. A noteworthy exception to this is Kwansei Gakuin which has one of the finest libraries in the western part of Japan and provides a lending library service for its graduates and properly identified friends.

47. Good and Bad Examples

It is in regard to the use of library materials and facilities that the International Christian University has made one of its greatest contributions. Before World War II, Japan's libraries, even in Christian schools, were kept under the careful scrutiny of professors and caretakers. Even students found it necessary to study under observance, with little chance to browse in any stacks or take out books for reading at home. In its library, I.C.U. established the policy of open reading rooms and stacks, and the innovation is having wide effect in liberalizing all library usage. As regards the lending of books both to students and others in the community, Dr. Maurice Troyer of I.C.U. says, "The average number of books 'with-drawn' last year was 87 per student, in addition to books used in the library," and he then says, "graduates and others may obtain materials on recommendation of a faculty member."

The importance of such widespread rather than exclusive use of library facilities can be seen when one observes that even pastors (most of whom graduated from one or more of our Christian schools) have the meagerest of libraries in their homes. There are few adequately stocked public libraries in Japan, and yet the Japanese people are the most literate in the world. What it might mean in terms of good will as well as in stimulus to the Cause of Christ if the morally and spiritually outstanding books of Christendom were made available to all who will read, makes great appeal to the imagination. This reporter remembers when

back in the 'thirties he and Dr. Frank T. Cartwright tried twice in one day to find the curator of the great post-earthquake Rockefeller Memorial Library at Tokyo Imperial University, just to get into the reading room—but without avail. That day is past but libraries are not yet free of access to the reading public. By reason of this Christians and their schools are missing a great opportunity by not making more books available both to their graduates and to the communities around them.

VII. THE SCIENCES

48. Social Sciences Retarded but Growing

In the area of social studies and social concern Japan's schools have also been emancipated from some of their prewar obscurantism. Although before and during the war, the Japanese social and political order took on many of the characteristics of national socialism, the very mention of social studies aroused suspicion. Much of this was changed by the Supreme Command of the Allied Powers. While scarcely to be regarded as socialistic, SCAP did inaugurate some of the most advanced social procedures the Orient has ever seen. Into this process the federal Ministry of Education (Mombusho) entered with apparent enthusiasm, as a result of which all schools from kindergarten to college have undergone a highly liberalizing overhauling.

In elementary schools this new and more socially advanced viewpoint is manifested largely in character education; and, especially in Christian schools in efforts to establish the Christian spirit toward life, to foster loving deeds, and to teach history and human relations from the Christian viewpoint.

In secondary education the new social emphasis is even more pronounced, though some schools say they are still obliged to put more stress on preparation for examinations to enter higher schools than in training for good citizenship. Due to the obvious relationship between the newly imported democratic emphasis and their source in so-called Christian countries, not to mention the Christian nature of the schools we have been surveying, the answers to the Questionnaire reflect considerable confusion between social and moral or religious concepts. Some schools seem to realize the importance of community spirit as a proper goal of education and others give some attention to democratic relationships both in national and international affairs. Yet the chief purpose of study in such schools, including subjects capable of a socializing interpretation, seems to be (1) to educate Japan's future citizen with a world view, (2) to build up democratic personality, and (3) to teach cooperation with other lands and peoples in a better social order. This is an admirable Christian objective but it is scarcely adequate as educational philosophy with respect to the Social sciences.

It is only in the colleges that one finds serious attention given in the curriculum to the social sciences as such. Here economics and sociology claim a proper part of the student's schedule; and here field and laboratory work in social studies has a normal place. Not much is yet done through survey or statistical procedure, but spot tests and observation reports are common. Unfortunately, girls seem less interested than boys, which makes for difficulties in coeducational schools, and for little attention to scientific approaches to social problems in girls' schools. This may account for the general impression encountered among certain outstanding Japanese who were interviewed that Christian and other private schools are less concerned with social problems—labor conditions, cooperatives, public health, etc.—than the government schools.

49. Need for Better Trained Teachers, New Equipment

On the whole, one may report increased attention to life-centered education in all our schools in Japan, along with the use of visual aids and other modern means of objectively teaching social conditions and needs, but little professional concern as yet for social studies as they are taught in the most advanced western countries. Reasons for this retarded condition are: shortage of well-trained teachers, lack of historical and philosophical backgrounds, paucity of equipment and other facilities, too many students in classes, absence of good texts and libraries, conflict between humanistic and Christian approaches in books, lectures and other teaching materials, parental indifference or even opposition to social studies, too theoretical concern for evils in society without ability to teach well conceived remedies, and finally and inevitably, too great concern in all schools for good marks in examinations for advancement rather than with the true aims of education for social improvement.

All of which emphasizes again how difficult, indeed impossible, it is to change the educational as well as the social patterns of a nation, not to mention its spiritual motivation, without prior and long-time concern for the leadership which must teach and train the new generations that keep coming on, in higher social ideals, finer spiritual dynamics, and in Christian ways of thought and life.

50. Natural Sciences Relegated to Subordinate Place

Looking now at the ability and equipment of Christian schools to provide a proper scientific foundation of education, we confront one of our most baffling problems. Scientific training is expensive; it requires especially trained and competent teachers; it should be given in an objective manner, yet in an essentially Christian atmosphere and be interpreted so as to exalt spiritual and moral values while dealing with material things. Under present conditions, with poor facilities and equipment, with inadequate financial resources, and with ineptly trained teachers—and even these not vigorously Christian, church-related schools in Japan have almost without exception relegated science to a subordinate place in their curricula.

Moreover, in all previous efforts to strengthen this aspect of education, our Christian educators have been so disillusioned by the extreme costs involved or by some other unpleasant experiences, that they are skeptical of early improvement. To be sure, they are ready and willing to accept aid from any responsible outside source; but here again they have been disappointed in former hopes of large help from mission boards and frankly say they do not want to start something which may not be carried through with credit to the cause of Christian education.

51. Elementary School Equipment, Teaching Staff, Below Minimum

The lack of proper scientific teaching staff and equipment appears in almost all of the elementary schools which are being maintained as Christian institutions. Three such schools say they are giving natural science increased emphasis in the effort to interpret plant and animal life as the creation of the Christian God; but find it difficult without well-trained teachers, proper classroom facilities and equipment. Most schools report such provisions below the requirements of the Mombusho for this type of education. Therefore such instruction is given by observation and demonstration, rather than by elementary experimentation, yet generally with the aid of audio-visual materials. All schools report students in the upper elementary grades interested and impressionable. One Methodist supported school (Seibi Gakuin in Yokohama) frankly reports its lack of a full-time teacher of natural science as well as equipment inferiority to government and other schools in the community. At the other extreme Aoyama Gakuin Elementary School reports little lacking in its recent efforts to meet the expectations of well-informed parents in these regards. Most of our elementary schools are nearer the level reported by Seibi Gakuin.

52. High School Science Emphasis Also Inadequate

In high schools the lack of adequate scientific equipment, as well as teaching emphasis is even more obvious and serious. About one-third of the schools reporting indicate that more attention is being given in recent years (since the war) but some are convinced (notably girls' schools) that since they cannot afford what proper scientific teaching requires, they should teach the things they can do well: literature, history, English, music, etc., and not worry about the impossible. Because of lack of expensive equipment it is clear that most Christian schools of this grade are confining their scientific teaching to (1) cultivating a scientific attitude, and (2) testing scientific principles in life situations. Although it is understandable that in junior high schools no great attention should be given to the physical sciences, it is distressing to note that even in the natural sciences not more than half of the schools reporting have either equipment, teaching personnel or disposition to impart scientific education through first hand observation and experiment. This gives such secondary education a seriously theoretical character and enables too many Christian schools to say they spend their scientific energies chiefly in helping students to understand the relation between Christianity and science, to avoid a materialistic view of nature and the world, and to carry proper attitudes into the higher schools for whose entrance examinations they are all preparing.

Here we must observe a situation which Christian educators admit to be true:

the high schools of Japan are far more concerned over the impartation of knowledge which will assist their students to pass the examinations for admission to higher schools than in preparing them for future vocational or even cultural achievements. Here is where Japan's postwar educational system at the secondary level is decidedly weak, especially the private and Christian schools which do not have the ability or the funds necessary to provide a curriculum rich in vocational subjects. Some schools are dividing student bodies at least theoretically, into two groups: those who definitely expect to go into senior high school and college, and those who will go directly into jobs or move on toward practical vocations. For those of the former category there is effort to achieve an integrated curriculum through junior and senior high schools, but for those who have practical vocational concerns there is little of the vocational and industrial training that was available before the war in special courses or schools which met these requirements.

53. Schools Aware of Problem but Helpless

In senior high schools more attention is given to the physical sciences, though even at this level there are sad deficiencies, and an inclination to relegate things which cannot be done adequately to the periphery of the curriculum. A tabulation of 22 senior high schools reporting on required and elective courses in the physical sciences is informative.

<i>Courses in Physical Sciences</i>		
	<i>Required</i>	<i>Elective</i>
Physics	12	8
Chemistry	22	0
Biology	20	1
Geology	0	7

These probably represent the minimum requirements of the Mombusho and of the colleges which accept students through examinations in certain scientific subjects. It is understandable that Geology should not receive much attention in senior high school but that only 60% of those reporting give Physics as a required course of study indicates the inadequacy of our Christian schools in preparing students for the technical professions which are increasingly attractive vocationally to Japanese youth.

54. Facilities Lost in War Not Yet Restored

As to equipment and facilities possessed and needed, the reports are both depressing and challenging. Most schools report a serious loss of both classroom space and scientific equipment in the war, bombings and fires. These have not all been replaced, both because of lack of funds and because of other needs which do not require so much investment. There has, however, been remarkable improvement in the physical properties of our Christian schools. It must be noted that in new buildings, as at Methodist D.W.M.-related Nagoya Gakuin in Nagoya, and W.D.C.S.-related Seibi Gakuin in Yokohama, there is careful attention to laboratory need in basic built-in facilities if not in expensive instruments, specimens, chemicals, etc.

A more balanced picture can be obtained by the reports of 13 schools that they have rather satisfactory scientific facilities while another 13 say they are "very poor." Most of the others themselves somewhere in between these extremes. Many say they have minimum laboratory space but little equipment. A tabulation of replies regarding the comparison of their scientific facilities with nearby government schools is as follows:

<i>Comparison with Nearby Government Senior High Schools</i>		
<i>Superior</i>	<i>Equal</i>	<i>Inferior</i>
7	16	42

Some comments of secondary school science teachers received on the questionnaire regarding their needs were as follows:

"Need most of all more and better equipment for experiments."

"Teachers need such equipment for their own development; otherwise they won't stay."

"Special rooms for laboratory experiments as well as for keeping supplies and specimens, and for scientific lectures and demonstrations are essential."

"Teachers must have less teaching hours and more time for study and experiment."

"There should be far fewer students in scientific classes and laboratory periods than for lectures."

"Teachers should be relieved of heavy routine by employment of full time or part time assistants."

There is common conviction that the private schools in Japan are seriously handicapped in competition with the tax supported government schools as regards material facilities. Though there are compensating moral and spiritual factors, there is strong feeling that the educational and especially scientific equipment in private schools should be of greater concern both to the government, since not enough public schools are available for all who seek education, and to the supporting agencies which believe in private schools and particularly Christian education.

55. Situation in Colleges More Disturbing

The situation in the colleges which are related to churches and boards of missions is quite as serious as in the high schools, and even more disturbing so far as vocational emphases are concerned. Most colleges reporting frankly indicate that no great emphasis is placed on scientific subjects in their curriculums, and certainly no more than necessary to meet the minimum requirements of the Mom-busho. Some schools, notably junior colleges of home economics and technical departments or colleges, such as Kwanto Gakuin in Yokohama and Rakuno Dairy College in Hokkaido, put greater stress on the sciences which give them a vocational standing.

In most schools which as liberal arts colleges should be giving basic scientific courses that would qualify students to proceed with professional studies in technical fields (medicine, engineering, etc.) there is the frank admission that although their scientific facilities are at a minimum level for academic recognition or below, they can't spend more for science because there are so many more urgent needs. Therefore, as indicated by 11 such schools, their scientific courses—

1. attempt to arouse more interest in science;
2. put emphasis on scientific theory where practical teaching materials are not available;
3. make effort to harmonize scientific with religious concepts in the minds of interested students, and
4. urge their students to observe daily phenomena of life with scientific insight.

Lacking adequate rooms, equipment and teaching facilities, the lecture method rather than experimental effort and observation is the usual form of imparting knowledge. It is not surprising therefore that only seven colleges report genuine interest among their students in scientific studies.

56. College Science Equipment Ridiculously Low

As to available scientific equipment and facilities, no college reports a superior status to nearby government institutions. None indicate a satisfactory status, though three say they are "about satisfactory," or "rather satisfactory"; three admit they are in the inferior category; and six say their condition is "very inferior." As to need, they run the gamut of college requirements from new buildings to laboratory space in existing structures; from exhibit rooms to assistants to extend effectiveness of the few available full time teachers; and from requests for even a few microscopes to a full complement of physics and chemistry laboratory materials. Perhaps the most serious lack, however, lies in the difficulty (indeed, the impossibility) of finding qualified Christian teachers of the various sciences. This deficiency such schools as I.C.U., which already though only four years old has the best science department of any Christian school in Japan, are trying to fill. However, it will be a long time before all our Christian schools can boast as large a percentage of Christian teachers of science as in the humanities. Such schools as Aoyama Gakuin, Meiji Gakuin and Hiroshima Girls' School, frankly state that the situation cannot be improved without investment of large amounts of money in both re-organizing and re-equipping their scientific courses and departments "from the ground up."

57. Critical Judgment of Outstanding Leaders

It is at this point that the judgment of the various outstanding leaders of Japanese life who were interviewed has significance. Almost all agreed that our Christian schools lack the scientific and vocational facilities for guiding young people into and preparing them for some of the most important of the professions in Japan today. Some felt that an effort should be put forth to make at least a few of our schools competent in these respects. Some, however, said frankly that it would cost too much to remedy this situation, and that the supporting agencies such as mission boards should "stick to their lasts," giving quality education in the areas of demonstrated competence rather than competing with government and other schools which can obtain large funds for scientific development. Nevertheless, there was a general feeling of frustration in that education which trains for vocational leadership in the material aspects of modern life is not being imparted in institutions which can also emphasize moral and spiritual values. There was a consensus of judgment that our Christian schools should at least give a better ground work in both the natural and the physical sciences, and thus be able to guide and qualify capable students for admission into institutions which give vocational and professional education. To neglect these areas of vocational and professional life was, in the judgment of these men, to fail in meeting Japan's greatest need in her struggle against forces which destroy the spirits as well as the bodies of men.

VIII. URGENT CURRENT NEEDS

58. New Freedom and Initiative Present Problems

Before turning from conditions within the life of the schools and to their relations with the Church, let us consider briefly the respects in which students in Japan today differ from those of pre-war days and the bearing this has on Christian education and on the schools in which the missionary movement is so greatly interested.

Among other changes in Japan's educational life, there is far more freedom in student relationships and activities than before 1946. To some observers this is all to the good, but to others of more conservative convictions, it has serious significance. Most replies to the questionnaire say relationships of students with teachers as well as among themselves are more "akarui" (light, bright, cheerful). Yet there are some who feel that "democratized" students are less polite and considerate of others. This hints at adjustment tensions that are inherent in an effort to impose a new social and political structure on an old, feudal system; for the teachers are for a while inevitably from the earlier period and do not like too much or too rapid change.

Nevertheless, it is clear that Japanese students are reaching out to new attitudes and interests; and in most of this they are being aided and guided by wise and understanding teachers. In elementary schools they say pupils are more interested than formerly in club activities and spontaneous service in group programs. In junior and senior high schools there is more student initiative in home-room and class management. In many ways this gives the teacher a greater opportunity for counselling and guidance, where authority was formerly the accepted pattern. Since Christian schools try to put all relationships in a spiritual and moral format, the chances for religious guidance are much greater and more productive of good results. This is especially true where the teacher is an adviser in extra-curricular activities, which are far more numerous and spontaneous than in earlier days.

59. Students More Discerning and Critical

In classroom work teachers try to stimulate wider participation and freer thought processes. This has had its disturbing aspects, of course, in that extremes in both thought and action appear under such stimulation. The results of all this were highly confusing immediately after the war, though in recent years both students and teachers have assumed more moderate and more realistic attitudes. Nevertheless most schools report their students are more discerning and even more critical in the process of acquiring knowledge than formerly. In areas of self-expression there is also much more interest in social, economic and other public affairs than before the war.

However, it must be reported that the greatly increased size of many schools, and the large number of students in classrooms tends to defeat well guided efforts

at democratic development. The frantic concern for good examination marks for admission to schools of higher grade also interferes with good educational techniques in almost every school canvassed. This must be borne in mind by church bodies, mission boards and all other agencies which are concerned for the deepest possible spiritual and religious impact upon students in the years in which they are exposed to such influences in Christian schools.

60. Enlarging Student Bodies Pose Difficulties

In the problem of enlarged student bodies, increasing numbers of students in classes, and the difficulties they impose on teachers both in heavier teaching schedules and in decreased time and energy for personal contacts with students, there is much concern among Japan's educators. However, it should be noted that the chief reason for such increased enrollments and crowding of classrooms in private schools is the need for more tuition in order to pay better salaries, in order to get and keep good teachers, in order to compete with other schools, and particularly with government schools, in order to be able to give character education to as many young people as possible, and so on ad infinitum.

One approach to this problem might be such as that attempted at Meiji Gakuin (Tokyo) which has long been subsidized by the Presbyterian (U.S.A.) and the Reformed Church boards in America. On the basis of assurances of increased support from the United States to make up for shortages of income for tuition resulting from this procedure, this institution has attempted to keep its enrollment down to approximately prewar numbers. In this way, more direct and intimate contact can be maintained between teachers and students in classes of smaller size, in reduced hours of teaching, and in personal relationships where fellowship, guidance and counselling can be effectively achieved. This is presumed to result in better educational procedures, in character building and in Christian evangelism.

61. Should Numbers in Classes Be Reduced?

It is not the purpose of this survey to evaluate this experiment; but in the light of this undertaking which is recognized as one, and perhaps the only procedural alternative, to ever increasing enrollments, with lessening of faculty-study contacts and loss of direct evangelistic impact, it is of interest to note the tabulation of answers to the following questions:

If adequate funds were available, would it be good to reduce the numbers of students per class in your institution?		What should be the number of students per class?	
	Yes	No	
Elementary	5 (50%)	5	30 (2 schools) Aoyama 40 (2 schools) Gakuin (Tokyo) 8-10 (1 school) has 44
Junior High School..	43 (85%)	5	30 (5 schools) Aoyama Gakuin 40 (35 schools) has 48 50 (4 schools)
Senior High Schools.	49 (80%)	12	30 (4 schools) Aoyama Gakuin 40 (44 schools) has 48 50 (6 schools)
College (Jr. and Sr.)	22 (80%)	6	10 (2 schools, for seminar work) 20 (3 schools, for good lang. work) 30 (8 schools) Aoyama Gakuin has 50 40 (9 schools) for classroom 50 (4 schools) recitation, 100-300 60 (2 schools) for lectures.

It should be noted that in the schools which give negative answers to the first of these questions, numbers in classes are already below 30, and there is a feeling that better results would not necessarily be obtained in elementary and high schools by a further reduction in size of classes. However, it must be obvious that where these schools ask for a minimum of 35, 40, 50 or even 60 in a class, they are reflecting a situation in which many more than that number are at present being taught in their classes. This is manifestly a condition not making for good educational results,

and all who are interested both in pedagogy and in evangelism should be aware of these factors.

It is not surprising therefore that a 100% affirmative response was registered by all schools balloting on the question, "Would this (i.e. the adoption generally of a policy of class numbers not to exceed, say 30 students) make for more effective academic work, finer faculty-student relationships, better Christian activities, deeper evangelistic results?" The opinions of the schools which have kept down their enrollments and limited their class rolls support this judgment, generally and they recommend it for others.

62. Are Subsidies from Overseas Desirable?

This concern with the size of Christian schools in order to make them more effective in educational procedures as well as in spiritual and religious results, introduces the whole subject of subsidies for private schools as over against tax-supported institutions. For church-related schools, since Japan's Christian population is such a small minority of the total population and possessed of but a meager proportion of the country's wealth, this means the only alternative to higher tuition and parental levies on an ever increasing enrollment is financial aid from churches and mission boards overseas. In some countries this support from abroad affects adversely the prestige of the so-called Christian school. For a while just before and during the war there was such a negative reaction in Japan to dependence on aid from the so-called democratic countries (U.S.A., Canada, Britain, Australia, et al., though obviously for political reasons not Germany, Italy, Spain, Ireland and Finland). As of the date of this report there is almost unanimous judgment from all the institutions contacted that there is no loss of prestige either because these schools are Christian or because they have relations with churches overseas regardless of political connections. Indeed there is the commonly expressed judgment that, both because of their Christian character and because they impart a broader world view and a nobler life philosophy, they are more trusted than certain other types of institutions. This doubtless reflects Japan's recent disillusionment with narrow and blatant nationalism, as well as with Buddhism which had so little to offer the nation in her extremity. It also indicates increasing indigenization of these Christian schools into Japan's life as some of them approach their centennials. Moreover, since almost all of them are known to have financial and other contacts with the United States, Canada, Britain and the democratic world in general, this fact and the remarkable popularity of these schools speak more eloquently than a few banners or shouts of anti-western or anti-American spirit in Japan.

In this respect the responses from the institutions balloting on the question, "Does your school have a direct relationship with a mission board in America?" is significant:

	Should such annual grants be gradually reduced?			
	Yes	No	Yes	No
Elementary	4 (44%)	5 (54%)	1	5 (84%)
Junior High	30 (68%)	14 (32%)	4	30 (88%)
Senior High	36 (65%)	18 (35%)	12	33 (73%)
College	19 (59%)	13 (40%)	7	23 (76%)

With respect to such reductions in subsidies there seems more concern that Christian institutions stand on their own feet culturally than that they assert their independence of foreign aid. It is also interesting how many of them indicate that freedom from outside aid is an ideal to be worked for in future but not for immediate realization.

63. "Justifiable Only if Schools are Distinctive"

At this point also the opinions of all the outstanding leaders interviewed is interesting. There is some chagrin that after almost a century of history and service the Christian movement is no more self-perpetuating and self-supporting. However, the feeling is general that churches may become self-supporting much more easily than educational institutions which perform a service with a propaganda aspect which the public cannot be expected to support. The Christian school must, however, have equipment and facilities approximating those of the schools with which they compete for students, and this is expensive. This is the price that must be paid for having 133,000 students from Japan's most literate homes in a Christian

atmosphere. For this price the schools should be as distinctly Christian as possible, with such other characteristics as may be obtained by their contact with the outside world: America, Europe and elsewhere. This should not only make them more internationally minded, but should qualify their students and graduates in linguistic and other cultural and technical respects for a significant place in Japan's professional and commercial life. Above all, with these advantages of study in more or less Christian and democratically orientated atmosphere, Christian schools should graduate men and women of moral integrity and spiritual strength. Such graduates will be welcomed into Japanese society at every level and will play an increasingly important role in the future of Japan, Asia and the world.

With this ideal of integration into a more and more internationally minded society our Christian schools should have no hesitancy, say these men of affairs, in accepting financial aid from churches and other interested groups abroad; and in turn the mission boards and churches of America should feel they are rendering a great service for the Christian cause in this country by contributing to these schools and making them both more Christian and more effective in training the future leadership of Japan.

IX. THE ROLE OF ALUMNI

64. Contributions of Alumni of Christian Schools

When one turns to the contribution of the alumni of these schools to moral and spiritual uplift in Japan their true significance becomes apparent. It is well known that many of Japan's great social, moral, educational and even political reforms have been initiated by graduates of Christian schools. To cite some distinguished names identified thus is almost like calling the roll of Japan's modern immortals. Here are some graduates of whom their Alma Maters are justly proud. Not all of these are baptized church members but all were deeply influenced by the spiritual and moral principles emphasized in the schools they attended. Most of them are living today.

Religious Leaders

- Yoshimune Abe, former president of Aoyama Gakuin, bishop of the Japan Methodist Church, now Executive Secretary of the Educational Association of Christian Schools (Aoyama Gakuin, Tokyo)
 Yoichi Honda, first Bishop of the Japan Methodist Church. (To-O-Gijuku, Hirosaki)
 Toyohiko Kagawa, social reformer, labor leader, novelist, essayist, pastor, evangelist (Meiji Gakuin, Tokyo)
 Sennen Kishi, Moderator of the Lutheran Church in Japan,
 (Nagoya Gakuin, Nagoya)
 Mrs. Ochimi Kubushiro, social leader and moral reformer.. (Joshi Gakuin, Tokyo)
 Masahisa Uemura, pastor and theologian (Meiji Gakuin, Tokyo)
 Mrs. Tamaki Uemura, pastor of historic Kaigan Church, Yokohama,
 (Joshi Gakuin, Tokyo)
 Gumpei Yamamuro, Salvation Army Commissioner, social reformer and evangelist (Doshisha, Kyoto)
 Miss Tamiko Yamamuro, pastor and welfare worker, one of the first women government officials (Joshi Gakuin, Tokyo)

Educators

- Miss Hamako Hirose, President of Hiroshima University for Women,
 (Hiroshima Girls School)
 Setsuji Otsuka, president of Doshisha University..... (Doshisha, Kyoto)
 Katsuya Sano, professor at Kyushi University (Chinzei Gakuin, Nagasaki)
 Junzo Sasaki, former president of Rikkyo-St. Paul's University, Tokyo,
 (Momoyama Gakuin, Osaka)
 Miss Kiyoko Takeda, assistant professor at I.C.U., an outstanding interpreter of the thought of Reinhold Niebuhr (Tokyo Woman's Christian College)
 Sanryo Toyama, ex-president of Kyushu Gakuin..... Chinzei Gakuin, Nagasaki
 Miss Yoshi Tokunaga, president Fukuoka Girls' School,
 (Kwassui College, Nagasaki)
 Kyo Yamazaki, Dean at Kwansei Gakuin University.. (Nagoya Gakuin, Nagoya)
 Hachiro Yuasa, president of International Christian University.. (Doshisha, Kyoto)

Scholars

- Antei Hiyane, professor of Comparative Religions, Tokyo Union Theological Seminary (Aoyama Gakuin, Tokyo)
Saimon Nakamura, authority and writer on Earthquakes,
(Rikkyo-St. Paul's, Tokyo)
Takuo Matsumoto, dean of Graduate School, Aoyama Gakuin, Bible scholar, and former president Hiroshima Girls' School (Aoyama Gakuin, Tokyo)
Chuichi Uoki, theologian at Doshisha University.. (Matsuyama Jonan, Matsuyama)

Politicians and Statesmen

- Isoh Abe, prewar political and social leader, "Father of Japanese Baseball,"
(Doshisha, Kyoto)
Sutemi Chinda, one-time ambassador to U.S.A: (To-O-Gijuku, Hiroasaki)
Miss Lchiko Kamichika, left-wing socialist, member of Lower House of Diet,
(Kwassui College, Nagasaki)
Jotaro Kawakami, former professor of Law at Kwansei Gakuin, once moderator of Socialist Party, left-wing socialist member of Diet,
(Rikkyo-St. Paul's, Tokyo)
Tomon Maeda, former education minister (Rikkyo-St. Paul's, Tokyo)
Kazuo Nagai, socialist member of Diet, formerly in Cabinet,
(Nagoya Gakuin, Nagoya)
Ryutaro Nagai, prewar Liberal member of Diet, opposed Military party,
(Kwansei Gakuin, Nishinomiya)
Mrs. Masa Nakayama, Liberal Democrat member of Lower House of Diet,
(Kwassui College, Nagasaki)
Junzo Sasamori, former president of To-O-Gijuku and Aoyama Gakuin, member of Upper House of Diet (Chinzei Gakuin, Nagasaki)
Motojiro Sugiyama, labor and rural leader, member Upper House of Diet,
(Tohoku Gakuin, Sendai)
Yoshio Suzuki, left-wing political leader; member of Diet. (Tohoku Gakuin, Sendai)

Government Officials

- Miss Egami Fujii, Women's section of Radio Japan,
(Lambuth-Seiwa, Osaka-Nishinomiya)
Mrs. Isoko Okada, head of Osaka Police Women,
(Lambuth-Seiwa, Osaka-Nishinomiya)

Doctor

- Hirotoshi Hashimoto, head of St. Luke's Hospital, Tokyo,
(Tohoku Gakuin, Sendai)
and a number of outstanding women doctors, though the schools did not list them.

Lawyers

- Miss Michiko Watanabe (Yoshi Gakuin, Tokyo)
Kisaburo Yokota, member of International Law Committee of the United Nations,
(Nagoya Gakuin, Nagoya)

The Arts

- Ho Chiba, head of Urasenke School of Tea Ceremony..... (Doshisha, Kyoto)
Michio Ito, Social Dance leader (Nagoya Gakuin, Nagoya)
Shutan Miyake, Kabuki critic (Doshisha, Kyoto)
Koten Okuda, Music composer and conductor (Aoyama Gakuin, Tokyo)
Shuichi Tsugawa, Composer-conductor, Religious Music. (Nagoya Gakuin, Nagoya)
Kosaku Yamada, Composer extraordinary..... (Kwansei Gakuin, Nishinomiya)

Novelists, Essayists, etc.

- Miss Mon Koda, Novelist beloved of women (Joshi Gakuin, Tokyo)
Miss Hanako Muraoka, Novelist—children's books (Toyo Eiwa, Tokyo)
Toson Shimazaki, author of western literature, "Liberalist,"
(Meiji Gakuin, Tokyo)
Roka (Kinjiro) Tokutomi, nationalist writer (Doshisha, Kyoto)

Critics

- Shiho Sakanishi, writer on women's problems and social needs. (Soshin, Yokohama)
Ichiro Tokutomi, newspaper critic (Doshisha, Kyoto)

The impact of such personalities and leadership upon a nation's life can scarcely be overestimated. The place of the Christian schools in Japan's recent and present-day history is secure. The manner in which most of these illustrious men and women have translated the Christian principles they took to heart in the Protestant schools which they attended gives ample testimony to the importance of Christian education in Japan. Here is the background against which one must project judgment that the only way to maintain and strengthen Christianity in Japan is to reach the present generation of her young people while they are in school. To do this will call for resources far beyond those we now provide for the support of these schools. But even more important, it will call for personalities as missionaries and teachers equal in Christian character and devotion to those who influenced these lives so dynamically. It also demands that the type of education given for today and tomorrow shall be as relevant to the contemporary age as it was in these schools when these leaders were their students. It is significant that there are few men of science or of technological accomplishment in this list of outstanding personalities.

65. How Schools Follow Up Alumni

At this point it should be noted that Japan's schools have thus far largely regarded their alumni as finished products rather than as continuing potentials for Christian education. There are schools, perhaps more girls' than boys' schools, which have long been aided in their physical development and even their cultural efforts by loyal alumni. Two examples of this are Aoyama Gakuin in Tokyo and Kwassui College for Women in Nagasaki, whose alumni have helped greatly in rehabilitation, campus development and reconstruction of buildings in the post-war period. There are other instances too numerous to mention. But that the alumni should be continuously cultivated in spiritual ways and then urged both to assist the schools in their religious activities as well as to participate in the ongoing life of the Church which gave birth to their Alma Maters is a relatively new idea. However, progress is reported in this important aspect of educational evangelism.

As to methods of following up alumni with Christian influence, the high schools indicate that they direct toward them certain articles written in alumni magazines and school publications, as well as in supplying Christian speakers for alumni meetings. Even after graduation Christian teachers make effort to introduce their former students to pastors and churches in local communities, and urge them to become active in Sunday school and other church work. It should be borne in mind that one of the greatest channels of accession to church membership is the readiness of the young person who has attended a Christian school, sometime after his first experiences in the cold world outside, to seek a resumption of the warmth of Christ-like fellowship in the church.

The colleges pursue pretty much the same course with their graduates as do high schools. Reports indicate that 41% send Christian teachers to alumni meetings, and 58% introduce graduates to churches in communities to which they go, also asking local ministers to follow up such contacts. It is the school chaplain and home-room adviser who assume and carry on this personal responsibility for following a graduate into society.

Another means of both assuring growth in Christian responsibility among its graduates and aiding in a school's evangelistic efforts both within its student body and in the community is through use of former students to this end. It is a common procedure, of course, in all levels of education to bring in graduates for talks before and conferences with, students. This is found to be especially effective in religious emphasis programs, in summer camps and conferences and in the regular activities of the campus Christian association. The schools also call upon their alumni (Christian and non-Christian alike) to finance retreats or to secure the use of suitable facilities for religious meetings. Where a campus church exists or some other religious activity requiring adult leadership, alumni are called on to serve. A figure of 35% is indicated as an estimate of the number of schools and graduates assisting in such programs. One of the most effective means of evangelistic endeavor is the gospel team or other evangelistic project in some pioneer area. Here too students and graduates are brought together in joint religious effort to the edification of both in Christian outreach and nurture.

66. Role of Graduates in the Church's Life

Unfortunately the records of our church-related schools as regards the number going into full-time Christian service or with respect to other vocations, are woefully

weak. Alumni statistics and follow-up are in their infancy in Japan. Previous report has been made of the list of outstanding alumni in various walks of life, concerning which the schools they attended are properly proud (see paragraph 64). A good proportion of these are clergymen, and others have been and are staunch Christians in political, social and other activities. More than two-thirds of the approximately 1500 pastors now serving in the United Church are graduates of the schools which are the Kyodan's source of trained Christian leadership from kindergarten up through college and theological school. It is not without significance that twenty of the twenty-five women pastors, as well as most of the women evangelists, kindergarten teachers and other workers in church-related institutions are products of our leadership training institutions.

Another approach to this inquiry can be made through such local churches as the 80-year-old congregation of Methodist background in Hirosaki. With both a boys' and a girls' school in the city, from which this church has long drawn a large proportion of its annual accessions, Hirosaki Church proudly announces that it has given the Christian movement over 200 full-time Christian workers. Much the same could be said of churches similarly located in proximity to others of our Christian schools.

The high schools from which so many of these pastors and other church workers come are not inclined to announce statistics, but 1% of their graduates each year would not be a bad guess. As for the colleges, in which religious courses are given in preparation for theological training, an estimate of 1.5% to 2% would be reasonable. If even 1% of the graduates of Methodist colleges in the United States went into full-time Christian service the Church would have no difficulty in staffing its churches here and its missionary posts around the world. With five of the 165 recently graduated from I.C.U. now enrolled at Tokyo Union Theological Seminary and several others going abroad for study in American seminaries, 5% entering the Christian ministry seems a good prospect.

Perhaps the best way to appreciate the large number of graduates of Aoyama Gakuin, Kwansei Gakuin and other Christian schools which are dynamically a part of the Church's life is to move about among the local congregations and meet those who are Sunday school teachers, members of official boards, even on building committees ready to ask a visiting board secretary to contribute to the erection of a new church or educational plant. While this "reporter" was in Tokyo, Aoyama Gakuin officials indicated that 150 of their students were teaching in the Church schools of the city, and that many more alumni were similarly engaged in Tokyo's church life. The late Rev. Alfred Stone, a rural church expert, before his untimely death in the Hokkaido ferry disaster, expressed his conviction that from two-thirds to 85% of country church congregations are comprised of those who have had some connection with Christian schools. Dr. Charles W. Iglehart opines in "Cross and Crisis in Japan," that "over the years probably half of all additions to the church have come through the (Christian) schools." He also gives a report from St. Paul's University (Rikkyo, Tokyo) that when its 1955 graduating class entered the school there were 146 Christians or 12%; but when graduated almost half called themselves Christian, the number having climbed to 442 or 42% of the class. Who can properly estimate the influence of these young Christians as they go out into society and into the church life of the communities in which they will live?

X. THE PLACE OF THE CHURCH IN OUR SCHOOLS

67. An Area of Confusion

Turning now to the place and influence of the Church as such in our schools, one finds an area of large possibilities, of some progress in recent years, but of great confusion. The greatest confusion obtains in the relation of IBC supported schools to the Kyodan (United Church), though it is clear that schools which receive support from the Episcopal or Anglican or other bodies overseas have no doubt of their relationship to the church of that persuasion in Japan. Similarly the institutions sponsored by the Lutherans, Southern Baptists, not to mention the Nazarenes and other extremely evangelistic groups, know definitely where they are related. It should be said that before the war almost every school now more or less identified with the IBC and the Kyodan was organically related to some denomination which was merged into the Kyodan in 1940, and which thus had specific connections with one or more boards of missions in the U.S.A., Canada or Great Britain.

68. Schools and Churches Divorced During War

However, during the war, most of Japan's schools were divorced from their natural affinities both in Japanese denominational life and in board relationships overseas. They became private institutions administered by self-perpetuating boards of trustees or directors. Relations with the Kyodan which succeeded and absorbed the merging denominations, though never disappearing entirely, became tenuous and ill defined. This confusion still exists, as reflected in the questions which had reference to these connections. To the question, "Is your school related to the United Church of Christ (Kyodan)?" aside from those which are in no way so related, the only definite tie consistently mentioned is that the Kyodan is represented on the board of trustees. However, it is well known that although many schools have Kyodan members and even officials on their directors' boards, in only a few cases are these persons designated by the United Church and expected to report back to the Kyodan as directly related representatives. Thus contact between a Christian school and the church to which it is most closely akin is very slight and in most cases no more than an affinity.

69. Not Sure of Present Relationships

Nor is the tie between the board-supported schools and the IBC much stronger. Indeed, the confusion in this respect is little short of ridiculous. Following up the question, "Are missionaries serving as members of your Board of Trustees?" (the responses on which are as reported elsewhere in this Report), we asked "What organization do they represent?" and got the following answers:

Junior High Schools

"Mission board" (not designated)	—3	*Fukuoka Jo Gakko, Fukuoka *Hirosaki Jo Gakuin, Hirosaki *Joshi Gakuin, Tokyo
"Reformed Church in America"	—3	*Baiko Jo Gakuin, Shimonoseki *Ferris Jo Gakuin, Yokohama *Meiji Gakuin, Tokyo
"Presbyterian Church (U.S.A.)"	—3	*Baiko Jo Gakuin, Shimonosaki *Meiji Gakuin, Tokyo *Hokuriku Gakuin, Kanazawa
"Associated Missions" (Rengo), probably IBC	—1	*Kwassui Gakuin, Nagasaki
"Kyu-Kumiai-Ha (old Congregational)"	—1	*Baika Gakuen, Osaka
"American Board" (Congregational)	—4	*Doshisha Joshi Junior High, Kyoto *Doshisha Junior High, Kyoto *Kyoai Gakuen, Maebashi *Kobe Jo Gakuin, Kobe
"Missionary Group"	—3	*Toyo Eiwa Jo Gakuin, Tokyo *Yamanashi Eiwa Gakuin, Kofu *Hiroshima Jo Gakuin, Hiroshima
"Northern Baptist"	—3	*Soshin Jo Gakuin, Yokohama *Shokei Jo Gakko, Sendai *Hinomoto Gakuen, Himeji
"Kyokai" (Church)	—1	Seikyo Gakuen, Osaka-fu
"Quakers"	—1	Friends Girls' School, Tokyo
"Fukuin (Evangelical) Lutheran"	—2	Kyushu Gakuin, Kumamoto Kyushu Girls' High, Kumamoto
"Seikokwai" (Episcopal-Anglican)	—2	Rikkyo Gakuin, Tokyo Rikkyo Girls' School, Tokyo

Senior High Schools (in addition to above)

"I.B.C." (Kyodan not mentioned)	—2	*Chinzei Gakuin, Isahaya *Matsuyama Jonan, Matsuyama
"Mission Board"	—4	*Fukuoka Girls' School, Fukuoka *Hirosaki Girls' School, Hirosaki *Joshi Gakuin, Tokyo *Sei Gakuin, Tokyo

"Senkyoshi-Dan" (Missionary Body)	—1	*Tohoku Gakuin, Sendai
"American Board" (Congregational)	—1	*Doshisha Commercial, Kyoto
"Presbyterian-U.S.A."	—1	*Osaka Girls' School, Osaka
"Evangelical-Reformed"	—3	*Miyagi Girls' School, Sendai *Tohoku Gakuin, Sendai *Niijima High, Annaka
"Northern Baptist"	—1	Kwanto Gakuin, Yokohama
"Japan Baptist" (Southern)	—1	Seinan Gakuin, Fukuoka
"Missouri Lutheran"	—1	Seibo Gakuen, Saitama
"Thompson, Byler" (Missionaries)	—1	*To-O-Gijuku, Hirosaki
"Principal"	—1	*Shinonome Girls' School, Matsuyama

Colleges, Junior and Senior

"I.B.C."	—3	*Seisho Shingakko (Bible Inst.), Tokyo *Union Theological Seminary Tokyo Tokyo Women's Christian Col., Tokyo
"Senkyoshi-Dan" (Missionary body)	—3	*Aoyama Gakuin, Tokyo *Doshisha Joshi Dai-gaku, Tokyo *Seiwa Girls' School, Nishinomiya
"Old Mission Group"	—1	*Meiji Gakuin, Tokyo
"Each Board"	—1	International Christian Univ., Tokyo
"American Methodist Board"	—1	*Hiroshima College, Hiroshima
"No Group"	—1	*Kwansei Gakuin, Nishinomiya
"Board selected from experienced educational persons"	—1	*Tohoku Gakuin, Sendai
"Southern Presbyterian"	—1	Kinjo Girls' School, Nagoya
"Canada and American Methodist"	—1	*Kwansei Gakuin Jr. Col., Nishinomiya
"American Board"	—1	*Shoei Jr. College, Kobe
"Canada Mission"	—1	*Ryujo Woman's Jr. College, Nagoya

70. Closer to Mission Boards Than to Kyodan

The schools marked with an asterisk were formerly related to denominational groups which have since 1940 been merged within the United Church or Kyodan, and in that relationship have been aided by the board of missions of that persuasion in North America. Those not marked are not so related or have a relationship outside the Kyodan. Of the schools having at least an affinity with the Kyodan, so far as this observer knows, none can say that missionaries on their trustee bodies "represent" the American or Canadian board or missionary body indicated. In a few cases, schools request the I.B.C. to designate representatives on their boards of trustees, but they are generally Japanese and not missionaries. It will thus be clear that, although the proper relationship of most of these schools is with the Kyodan, they are far more conscious of their connection with the overseas mission boards that support them than with the United Church of Christ. This is a problem with which both the Kyodan and the I.B.C.-related mission boards must wrestle in the days ahead. It is one serious result of the war from which the Christian movement in Japan has not yet recovered. It was most unfortunate that the integration of our schools with denominational bodies which initiated and supported them before 1941 was not perpetuated in vital relationship with the Kyodan to which these interests were committed as the war clouds were lowering in the years just prior to the outbreak of hostilities.

71. "Don't Rock the Boat!"

With further reference to the close relationships of our schools with the overseas boards which assist them, however—though there are some pronounced opinions that these intimate ties should not be disturbed, these same institutions, when asked whether it would be better if this relationship and responsibility were shared with other mission boards, gave replies which may be tabulated as follows:

	<i>Yes</i>	<i>No</i>
Elementary	6 (86%)	1
Junior High	29 (76%)	9
Senior High	33 (65%)	11
College	22 (88%)	3

Most of those who oppose such loosening of exclusive ties to specific boards fear that, rather than sharing (and perhaps increasing) the aid received, this might lead to loss of support now assured. Even some who expressed an affirmative judgment made it plain they did so with the hope of receiving more aid rather than less. All who were questioned closely said they would accept increases from any such source but hoped their present sponsors would not decrease the amounts given their institutions. Many frankly assert that they prefer to maintain contact with a single or at most two mission agencies abroad which send both missionaries and funds and to which appeal can be made directly for buildings and emergency needs.

72. Should Kyodan Play More Active Role in Schools?

Closer relations between these I.B.C.-related boards and the United Church are being carefully studied by all concerned. It presents more serious problems for the schools than for the church. Perhaps the Kyodan's chief concern in a stronger and more organic tie with such educational institutions would be the financial responsibility that would devolve upon a small Christian constituency scarcely able to pay its own pastors. For the schools, however, there is always the necessity of vigilance in maintaining academic freedom, whether from political or from ecclesiastical ambitions. It is also quite obvious that our Christian schools have developed both mature and capable leadership and a far more financially competent constituency than have the churches to date. Nevertheless the replies from the schools to the following question are significant: "Should the Kyodan take a more active part in the religious life of your school?"

	<i>Yes</i>	<i>No</i>	<i>As at present</i>
Elementary	1 (25%)	2 (50%)	1 (25%)
Junior High	18 (66%)	4 (15%)	5 (17%)
Senior High	22 (55%)	13 (31%)	6 (14%)
Junior College	7 (44%)	9 (56%)	0
Senior College	8 (80%)	0	2 (20%)

Suggestions of ways in which the Japanese church might help the schools were not too positive or numerous. There is obvious need for help from pastors and other church related speakers in the provision of spiritual and moral leadership, as well as in direct evangelistic emphasis among students. There is some hope that the churches may help in strengthening the Christian character of music, moving pictures, and even lecture courses in the schools; and also in providing outlets for student activity in social work, gospel teams, and the like.

Perhaps the strongest desire for more contact with the church is to be seen in the frequently expressed wish that the Kyodan include principals or other school representatives in its deliberative meetings. Ways in which church cooperation might help the schools in making a more dynamic evangelistic appeal to students include the apparently much contemplated notion that the training and functioning of campus chaplains and other religious work leaders would give the church more effective liaison with these schools. Even where no urgent areas of needful cooperation are mentioned, there is a clear desire on the part of educational bodies for regular conferences on such problems with church representatives.

73. Kyodan Representation on Boards of Trustees

As to whether there should be Kyodan representatives on the boards of trustees of our schools, there is a clear division of judgment. Yet, since it is obvious that those who replied from most schools regard the presence of Kyodan pastors or laymen on such boards as "representatives," regardless of whether or not the Kyodan designates them as such, one may assume that the schools which seem satisfied with the present arrangement are somewhat favorable to such procedure.

	<i>Elementary</i>	<i>Jr. High</i>	<i>Sr. High</i>	<i>Junior College</i>	<i>Senior College</i>	<i>Total</i>
Yes	2	7	10	4	7	30
As at present	1	10	13	5	2	31
Permissible—no enthusiasm..	—	2	3	—	—	5
No	2	9	16	3	2	32
No answer	—	1	1	1	1	4

As to how many such Kyodan representatives might properly serve in trustee boards, though this question was not specifically asked and those opposed or indifferent to the proposal did not indicate opinions, the judgment of those who expressed themselves is of interest:

How many such representatives?	<i>Junior High</i>	<i>Senior High</i>	<i>Junior College</i>	<i>Senior College</i>	<i>Total</i>
One	2	8	1	1	12
Two	5	9	3	2	19
Three	1	—	—	1	2
Four	1	—	1	—	2
Five	—	—	—	1	1
	9	17	5	5	36

74. Effort to Avoid Ecclesiastical Control

So far as any suspicion may be entertained in educational circles that the church is or might be inclined to exercise undue authority or pressure upon schools with which it is closely related, it should be obvious that one, two or three, or even four or five, members of a trustees board of 15 or 20 would not constitute "control" of such a body or the schools which it governs.

A similar expression of judgment was made as to whether the boards of trustees should elect such representatives with only some consultation with or "approval" by the Kyodan, or should elect "on recommendation by the Kyodan." It should be noted that, since Japanese law requires that all such incorporated bodies shall be self-perpetuating, the only present possibility of direct Kyodan representation is through some such device. "Election by the boards and getting the Kyodan's approval" is clearly the preference of the schools, as indicated by the following tabulation:

	<i>Elementary</i>	<i>Junior High</i>	<i>Senior High</i>	<i>Junior College</i>	<i>Senior College</i>	<i>Total</i>
Elected by board of trustees with Kyodan "approval"	1	8	12	2	4	27 (65%)
On "recommendation" or nomination from Kyodan	0	3	2	1	2	6 (35%)

Though it seems to those accustomed to a more democratic procedure to put the cart before the horse this does make it clear that the schools at present do not want the Kyodan's voice *directly* expressed in their administrative councils. This may be due to lack of understanding of the principle of no financial or other responsibility without genuine representation or it may be prompted entirely by caution. Perhaps growing intimacy and fellowship between Church and School will gradually bring better coordination. But in any event a very old problem is brought clearly into focus by this disclosure of opinion.

75. Should Church Designate Funds for Religious Work?

Here a question was asked as to whether it might be well for outside aid (from American or Japanese churches) to be given specifically for religious activities on the campus. This suggestion met with no great favor. In the six elementary schools reporting the answers were: Yes, 1; No, 4; Non-committal, 1.

In the junior and senior high schools the following tabulation was worked out:

	<i>Yes</i>	<i>No</i>	<i>Noncommittal</i>	<i>Total</i>
Methodist related—Jr. High ..	5	2	2	9
Methodist related—Sr. High ..	5	3	2	10
Other IBC related—Jr. High..	5	12	5	22
Other IBC related—Sr. High..	9	10	5	24
Other Kyodan related				
non-IBC—Jr. High	6	2	5	13
non-IBC—Sr. High	6	4	7	17
Outside IBC—Jr. High	3	5	3	11
Outside IBC—Sr. High	3	6	6	15
	—	—	—	—
TOTAL—Jr. High	19	21	15	45
Sr. High	23	23	20	66
	—	—	—	—
	42	54	35	111

The chief reasons given for favoring specific designation of funds was that a school would then feel more free to use such aid for specifically religious activities if specifically designated and that it would greatly fortify the religious emphasis in the school. The objections centered in convictions that our schools should be strengthened as a whole if they are to be effective agencies of Christian education, rather than just undergirding religious programs; that each school knows its own needs, and that the leaders should be trusted to use funds where they will accomplish the most good.

The colleges likewise by a 7 to 13 vote find the idea of having aid designated for evangelistic or other religious activities objectionable. Methodist-related schools, which are largely self-supporting, do not seriously oppose such designated aid, but the schools not so fortunately situated evidently feel they need subsidies for the total maintenance of the schools. Those who see some advantage in designation of funds for specific projects feel that this should be done for only a part of the annual aid, perhaps the amount beyond a certain figure on which the school must depend to balance its regular operating budgets. A few schools feel they should not depend on outside aid for "evangelical works."

76. How Church Can Help Make Schools More Christian

Nevertheless it is widely recognized that more must be done to strengthen the Christian influence and evangelistic efforts in all our schools. When asked how this can be done, the answers fell into a pattern of two specific suggestions:

1. Secure more, more able, and more faithful, Christian teachers;
2. Maintain a closer evangelistic relationship with the Church.

At the point of recruiting and training more genuinely Christian teachers for their schools, the educators are frank in urging the Church's active assistance. Kyodan-related schools feel especially that the United Church should help in the training of chaplains for the schools. Moreover, they insist that this requires a type of leader peculiarly suited to work with young people and not just an ordained man who perhaps cannot be well placed elsewhere in a preaching job.

Again, the schools ask the Church to undergird their efforts in evangelism by:

- (1) giving attention to on-campus Christian organizations;
- (2) providing speakers where requested on various aspects of the Christian faith, and especially during the Religious Emphasis programs among the students;
- (3) offering scholarships to needy and worthy students who give large promise of future Christian service;
- (4) keeping close to the schools for assistance in every possible way, without attempting to dominate or control.

It is made clear that their reasons for reservations in this latter respect have not only to do with avoiding ecclesiasticism in school administration but with maintaining academic freedom at a time when other forces are trying to make education little more than propaganda for fixed patterns of social control.

77. Desire for More and Better Trained Missionaries

As to ways in which the mission boards, through the I.B.C. can strengthen the Christian character of these schools, those replying indicate great appreciation of the aid which has been given. They frankly admit that the schools could not continue to operate as Christian institutions without the spiritual and moral fortitude which aid gives in the knowledge that friends and churches overseas are assisting by their gifts, their love and their prayers. They also greatly esteem the missionaries who are sent to strengthen both the academic and the evangelistic efforts of their schools. They ask the mission boards to continue to send effective missionaries. They like J-3s for certain types of teaching and for their youthful helpfulness; but they also want "apostolic missionaries" who have deep religious experience as well as a specialty of some kind (music, physical education, home economics, etc.). They particularly request missionaries who can become leaders in the school's life.

78. Strategic Position of E.A.C.S.

As a further means of building spiritual morale as well as elevating academic and other standards of competency in school work, those replying to the Questionnaire expressed large appreciation of the Educational Association of Christian Schools, and desire for an extension of its influence. As previously indicated, it has a more inclusive membership than the Kyodan. It is even more representative of the total Protestant constituency in Japan than the National Christian Council. Recent contributions of the E.A.C.S. to the religious life of the schools include preparation and publication of textbooks for Bible study and instructions on procedure in their use. The annual nation-wide conference of E.A.C.S. calls together representatives of all of the 76 member schools previously mentioned, and various district conferences approach common problems regionally. In this way Christian educators learn what other schools and their leaders are doing to make Christian education more effective. They even find some comfort in knowing that other schools have difficulties similar to their own. Thus through conference and joint study they are enabled to solve common problems of an academic nature and resort to joint action when these concerns become political or economic.

Another important recent function has been the placing of Christian teachers as they become available in Christian schools. The Association is therefore giving increased attention to the recruiting and training of teachers for the particular areas in which our Christian schools have been traditionally weak. In future also, this Association should exercise considerable moral influence in effecting a more equitable distribution of the financial resources available for Christian education, as well as in lifting both educational and Christian standards to a point below which none of our schools should be permitted to fall. The influence of such an Association of Protestant schools is also strong in political and social circles and is even now making its viewpoint felt in opposition to the movement to put nationalistic religious teachings back into the curriculum of Japan's schools.

XI. FURTHER OBSERVATIONS

Before terminating this Study and prior to listing the recommendations which should conclude such a paper, mention must be made of four observations not obtained from the Questionnaire but borne in on the Reporter from his contacts with the schools studied, their administrative and teaching staffs, and the group of outstanding Japanese leaders interviewed. They have to do with: (1) Teachers' salaries and pensions; (2) Christian teachers' unions; (3) Academic standards and the Character of Education given; and (4) the Centrality of Christian Witness and the impact of Christ-like personalities on impressionable youth.

79. Teachers' Salaries and Pensions

Concerning the salaries of teachers it should be noted that Christian schools pay considerably less than government schools of the same grade. This may not appear at first glance if one merely asks concerning starting salaries or fixed compensation for certain grades of teachers. It shows up very clearly in the bonuses, family allowances and service increments. Thus in secondary and elementary school stipends a teacher who starts at a basic salary of 11,850 yen (\$33.00) per month at Aoyama Gakuin as compared with a 11,840 yen (\$32.50) monthly salary in a government school, will find himself receiving 22,000 yen per month after

ten years of service as over against 25,120 yen for the government school teacher, and 33,000 yen vis-a-vis 38,360 yen after 20 years of teaching.

The same situation obtains for a full professorship, the discrepancy at the end of 40 years of service amounting to as much as 16,490 yen per month. For assistant professors and instructors the differential may be less but may be more serious because of the low level of salaries in these lower echelons to begin with.

Due to its large student body and its prestige as a school which places its graduates in good positions, Aoyama Gakuin is one of the better paying private schools. Other institutions, such as Tokyo Women's Christian College, find it difficult to pay anything like government school salaries. This accounts for the large number of teachers in such schools who must accept work elsewhere, perhaps even in night schools, to supplement incomes and support families. Another result is the employment of teachers of middle age or older who can retire on pensions from government schools and teach for a few years on the lower salary scale of our Christian schools.

Still another comparison is that of To-O-Gijuku in the rural community of Hirosaki, which starts its teachers at about the same salary level as government schools in the prefecture, but cannot keep the pace by giving raises twice a year as the others do. Thus, teachers in the very communities where Christian schools should have the best of instructors find they must go elsewhere. In this way teachers are lost to the secular institutions and scholastic standings in church-related schools begin to slip downward.

Another equally serious aspect of this problem of teachers' subsistence is their pensions. Defeat in war and the collapse of Japan's economy thereafter made all prewar pension provisions valueless. Only as schools and other employers have been able to establish new participating pension systems are people protected for old age needs today. Many schools are able to do no more than to provide a lump sum payment on retirement after long years of teaching service. There now exists a participating pension program for secondary schools, into which individuals pay 2% or 3% of their monthly salaries and the schools the same amount. But even in such systems, teachers must teach until they are sixty in order to have monthly retirement payments until their death. A Christian college pension pool now covers teachers in such schools as I.C.U., Aoyama Gakuin, Rikkyo (St. Paul's), and Doshisha in the same manner.

However, the basic issue of teachers' livelihood lies in the low salaries that are paid by the Christian schools. If Aoyama Gakuin is one of the best in salaries paid, it must be asked how elementary and secondary school teachers in other schools get along on less than \$33 per month which is the basic pay for a beginner at Aoyama. At the college level the starting salary for an instructor is about \$60 per month, but even for a full professor the maximum with 30 years of service is only \$146, approximately \$30 lower than his government school counterpart.

Now, when 2% or 3% pension withholdings are made from these monthly stipends, it will be seen, first, that even these withholdings are serious drains on the family's welfare; and, second, that they do not provide adequately for retirement because calculated on such small incomes. Again, if a teacher cannot, for economic or other reasons, continue teaching until he is 60 in a Christian school where participating pension provisions are operative, he receives only a nominal parting gift which is soon consumed; and there is real danger that he will arrive at retirement age with little or no pension.

This is a situation concerning which believers in and supporters of Christian schools must give much thought in the years immediately ahead; otherwise these schools will continue to find it difficult to secure and keep competent teachers of any kind, to say nothing of highly qualified Christian teachers who cannot be blamed for accepting positions elsewhere at better salaries and pension coverage.

80. Christian Teachers' Unions

This problem of salary provisions is closely related to the question of teachers' unions in Christian schools. The organization of such unions was a by-product of efforts of the American Military Occupation to create democratic institutions in Japan. It was soon discovered that the Japan Teachers' Union was Communist infiltrated if not completely Communist dominated. It was not long before both public and private schools were organized with teachers' unions, some Christian schools being in the vanguard of the movement.

Gradually, however, our Christian schools and their teachers found they had little in common with the left-wing labor organizers, and began to organize their own Christian Teachers' Federation. Today most of our Church-related schools have some form of teachers' union, some of them two rival unions on the same campus, as at Aoyama Gakuin (Tokyo), Shokei Girls' School (Sendai) and Hokusei Girls' School (Sapporo). I.C.U. in Mitaka, Tokyo, has its own Teachers' Federation, as does also Doshisha University in Kyoto.

It can be said with assurance that there is little if any genuine communist influence in these teachers' federations, and certainly no relationship to the Communist Party or the Japan Teachers' Union which follows "the Party Line." It must be admitted, however, that these unions on Christian school campuses have perpetrated and perpetuated some rather extreme forms of democratic procedure in recent years. When all the employees of a school can vote on elections for college presidents and deans of departments it is certain that factors other than competence will determine the outcome in many cases. This is all too apparent in some of the institutions with which this "Reporter" has had recent contact. On the other hand when it was reported that Aoyama Gakuin had a relatively high salary scale and the "Reporter" was able to see from the inside some of the strengths and weaknesses of the teachers' union system, he was obliged to admit that strong unions make for better salaries and teaching conditions. This is all the more true where a constructive and cooperative spirit is maintained by all concerned. With the teachers' unions on the Aoyama campus each seeking to prove its worth and both strongly in the hands of Christian teachers who are as heartily opposed to Communism as the quite frankly conservative administration and the Board of Trustees, one must be impressed with the workings of democracy in Japan's new educational system. At the same time it must be observed that much if not all depends on the Christian character of those who sit around the voting and bargaining tables of management and labor, administration and teachers' unions. There may be less danger of power and pressure techniques in the type of local or campus union found at Doshisha and I.C.U. but here again much depends on the character of their leadership. It is conceivable that a broader and more inclusive membership would make for a greater amount of security among teachers in some issue which might transcend the interests of one school or campus. At any rate, the Christian Teachers' Federation in our schools will merit constant attention and a share in the prayers of Christians everywhere, that they and their leadership may always put Christian interests in the forefront of salary and all other concerns.

81. Academic Standards and Character of Education Given

The reason for this study is the growing concern among both Japanese and American Christians over the quality of education being given since the end of the War in the Pacific in our Christian schools. In the early decades of Japan's mid-19th century opening to influences from the Western world, Christian schools were among the best academically in the land. Inasmuch as missionary agencies were pioneers in education for girls, the institutions thus founded were for a half century far and away the best in Japan. However, as the Japanese became increasingly concerned about their nation's educational facilities, and particularly when tax supported schools began to flourish, church-related institutions began, relatively at least, to fall into a less honored position. Perhaps this was because too many Christian schools had been established on the limited available support from either Japanese or Western Christian resources.

World War II, its outcome and aftermath, brought many trials and changes to all private institutions as likewise to Japan's public educational structure. During the war private schools were largely administered by individuals whom the government could trust for its national purposes, and close relations of Christian schools with the churches of their origin were weakened and in many cases entirely dissolved. Academic standards suffered to the extent that in the latter period of hostilities the schools were little more than efforts to keep children and youth engaged in work for the nation's war-centered welfare.

With the end of the war a complete change was envisioned and outlined by America's military occupational authorities by which more democratic principles and procedures were introduced. This was necessary and on the whole good for our Christian schools. In the first few years after the war's close they were busy with rehabilitation and reconstruction, and it must be said that their rapid

restoration both materially and in morale and influence was phenomenal. Funds and other aid from America enabled them to resume their prewar status more quickly than most government schools. For a while it seemed that private schools, and especially those for many years known as "mission schools" might become the outstanding institutions both in academic standing and in prestige in their respective communities.

However, after a few years the advantage of governmental support and funds from public taxation began to turn the tide again in favor of secular education, though "purged" of its strongly nationalistic flavor and its Shinto religious ideology. This put Christian and all other private schools to the necessity, as previously, of bidding for popular favor by their differences from government schools. These differences have been disclosed earlier in this Study (Sec. III & IV). It will be noted, however, that these characteristics relate more specifically to religious and cultural patterns than to academic standards or competence in vocational or professional training.

Here we now record the admission of most educators and administrators of Christian schools and by the Japanese leaders interviewed, that our church and mission board related schools are in a very uncomplimentary position. With some very outstanding exceptions, notably the recently established International Christian University, Doshisha University, Tokyo Women's Christian College, Kobe College for Women, St. Paul's University, and some others, Christian schools do not compare favorably with the best of government maintained institutions or with certain private schools which have emphasized scholarship and/or vocational and professional training.

To a large extent this is due to lack of adequate financial resources to provide both excellent teachers and first-class equipment in all the areas in which education should be imparted to meet the needs of Japan's youth today: cultural, scientific, vocational, professional, etc. Even more apparent is the impossibility of securing a sufficient number of competent Christian teachers in such subjects as history, psychology and others of the social sciences, natural and physical sciences, and vocational pursuits. For this reason alone (most) Christian schools are obliged to "stick to their lasts" in providing instruction in subjects requiring a minimum of equipment and a modicum of scholastic emphasis. In order to keep their schools in operation they must rely on the drawing power of missionaries and other English speaking teachers, and a measure of Christian cultural concern, to attract students from middle or upper-class homes who can pay tuition at least as high as the government schools. The fact that only about 5% of the maintenance cost of these schools now comes from sponsoring religious bodies calls for constantly increasing student bodies for purposes of self support. This in turn makes for less regard for academic excellence and certainly for dilution of Christian and evangelistic influence on the campus. A vicious circle is thus set up which only bold measures by and additional financial support from all those concerned can remedy. Academic excellence and competence in vocational as well as in the initial steps in professional training, are but the converse side of a situation which in its other aspect calls for a dynamic Christian interpretation to all education imparted in church and mission board-related institutions.

82. Centrality of Christian Witness and Impact of Christlike Personalities on Impressionable Youth

It is specifically in this regard that our Christian schools in Japan are most clearly differentiated from non-Christian schools, whether public or private. It was in the sacrifice of much of this distinctiveness before and during the war that church-related institutions lost so largely in spiritual and moral influence. This distinctive quality our schools are now striving valiantly to recover. As was not so clearly obvious when clouded by nationalistic religions and by imperialistic ambitions, it is now recognized (1) that the powerful influence of the early missionaries who established and taught in these schools lay in their difference from the usual patterns of Japanese life; (2) that our Christian schools of fifty years ago took on much of this uniqueness of character and began to produce Japanese leaders of similar power in society; (3) that somewhere during the present century our schools and their graduates began to lose this uniqueness and influence; (4) that wherever in evidence this unique quality gives our Christian schools a character which other types of schools cannot achieve; (5) that Japan needs this spiritual and moral emphasis more than any other one thing in all its upward

strivings as a nation; (6) that the heart and soul of both this uniqueness and influence is the Gospel of Jesus Christ; (7) that the most effective way of exerting this spiritual and moral power is through evangelism which should be the major concern of Christian schools as well as of the Church; and (8) that this dynamic power can best be demonstrated and transmitted to the youth in these schools by the impact of Christ-centered personalities: administrators, teachers, missionaries, chaplains, students, and indeed all who have any relationship with the 133,000 young people entrusted to the care of our Protestant educational institutions in Japan today.

At this point the testimony of the Japanese leaders interviewed on the status and influence of Christian schools in Japanese life is most explicit. The part played by spiritually motivated foreigners, both missionaries and lay educators, in Japan's transformation from feudalism to modern nationhood was phenomenal. This transforming power was passed on to many young Japanese who became the leaders of the nation in its moral, social and political reforms: the Nitobes, the Uchimuras, the Kozakis, the Hondas, too numerous to mention. This Christian leaven, though seriously compromised in Japan's nationalistic orgy of the past quarter century, is still at work in the country's worthwhile institutions and is being strengthened of late in many new activities and interests inspired from Christian sources. Quite as much as within the Church, this power for both personal and social regeneration is still potent in our schools, as evidenced by the lists of their graduates who are rendering distinguished service, including many Christian pastors, teachers and professional men and women.

These distinctive Christian influences and these clear-cut commitments of youthful lives must be increased. It is *Christian* teachings who have brought hope and progressive development upward and onward in Japan's modern life. Her remarkable industrial and commercial development since the war testify at every turn to new moral and social attitudes which have come to a large extent from Christian sources. Japan's professional life has been profoundly influenced by Christian ethics and motivation. Her organized labor movement was established by Christians, and until recently infiltrated by materialism and communism, was largely in the hands of Christian leaders.

Japan's future rests with the so-called Christian and democratic peoples of the world, and not with Asia's polyglot religious faiths and pagan superstitions. The prestige which our schools have been enjoying in the postwar years springs largely from public confidence in their Christian character, in the growing understanding of what Christianity in its essence has contributed to Japan's first century of modern nationhood and the potential seen in it for the future. This demands of course the finest of social techniques in all areas of present-day life; but more fundamentally it calls for personal character grounded in faith in the Ultimate which the Christian defines as God, and in conformity to His purposes toward all nations and peoples. This is the *raison d'être* of Christian Education, and Japan needs it today as never before.

Therefore, the only possible answer to the question "What about the Christian schools in Japan?" is: they must be more effective in every way in the training of young people both for life and for livelihood in our present day world; but *above all* they must be more dynamically and outreachingly Christian. In this conviction this study moves toward its termination and its recommendations. The recommendations are the Reporter's own personal conclusions as to the best ways to achieve these ends. They are supported by considerable experience and investigation, as well as by consensus of judgment among those with whom he has worked in surveying and reporting for this document. They are now submitted for what they are worth to all who are concerned for the Cause of Christ and for His Church in its deepest and broadest aspects in Japan.

XII. RECOMMENDATIONS

1. That more care be given to the admission of students from all strata to our Christian schools, there being real danger to both Christian witness and to democratic procedure in securing students and financial support so largely from either the wealthy or the so-called intelligentsia (III, 11, 13).

2. That greater attention be given to spiritual, moral and cultural factors in the backgrounds of students seeking admission to our Christian schools, and less dependence upon grueling entrance examinations (III, 12, 13).

3. That especial attention be given to areas and institutions where lower scholarship standings are indicated for Christian schools as compared with government supported institutions, and especially where the educational levels seem lower for boys' than for girls' schools (III, 14).

4. That while private institutions must conform to the specifications of the Ministry of Education for recognition as schools of acceptable scholastic and curricular standing, large attention be given to the uniqueness of Christian education as calling for definite instruction in the field of religion and ethics; that even secular subjects be taught from the Christian viewpoint; and, that rigidity of curriculum be avoided as much as possible by extension rather than reduction of electives in the curricula of our church-related schools (IV, 15, 16).

5. That vigilance be constantly exercised to increase the number and improve the qualifications of Christian teachers in all branches of curricular study; as well as to adjust classroom hours of Christian teachers, in order that they may have time and energy for positive influence in the religious activities of the school and in evangelistic efforts among their students (IV, 17).

6. That systematic efforts be made in all schools to win non-Christian teachers to discipleship with Christ and to membership in some evangelical church (IV, 18).

7. That the utmost use be made of foreign missionaries, not only in the teaching program but in the religious and evangelistic activities of the school; that boards of missions be urged to send increasing numbers of missionaries who have a positive contribution to make in this respect, and that each missionary be expected to identify himself actively with some local church in the community in which he lives or serves (IV, 19).

8. That steady and increasing effort be made in all schools, to bring students to readiness for public declaration of Christian experience and faith, and to accept baptism and membership in some Christian church (IV, 20).

9. That schools and church leaders give careful consideration to the manner in which students may best be identified with the church from the time of their readiness to accept baptism and be nurtured and trained in Christian responsibility while they remain students, and particularly with respect to the effectiveness of the campus church in these respects (IV, 21).

10. That larger resources be made available for the provision of dormitories where students may live in a Christian atmosphere and be trained throughout their period of schooling for active leadership both in the school's spiritual and moral activities and for responsibility in the church's life after they graduate (IV, 22).

11. That it be borne constantly in mind that, whereas the Christian school may be the greatest source of accession to the church while these youth are still students, there is a steady flow of young people into the church also after graduation, and that the church and all Christians should take positive advantage of this in their evangelistic efforts in the communities in which they serve (IV, 23).

12. That for the strengthening of democratic, along with other spiritual and moral forces within the life of the schools, administrative officials give greater attention to participation of capable and especially Christian teachers in committees and councils of instruction, and in guidance of students (V, 24).

13. That the voice of students be also given more consideration in administrative matters with which they and their parents are concerned, and especially in faculty-student cooperation in the training of young people for democratic responsibility in the society in which they are to become citizens (V, 25, 26).

14. That increasing attention be given in the field of personal guidance and counseling among students, and that trained and experienced workers be appointed to positions of responsibility in this field (V, 27).

15. That, along with personal counseling, plans be effected for guidance of students in choice of and preparation for vocational service (V, 28).

16. That courses of study be provided, at least on an elective basis, which will give young people training along practical vocational lines (V, 29-30).

17. That, although our schools should be no less concerned with meeting standard educational requirements for admission to the next higher schools for which they prepare students, they provide a more versatile curriculum and choice of courses which will qualify for further study for professional as well as in technological pursuits (V, 29-35).

18. That the presence of missionaries of the United States and other countries in Christian school faculties, and the consequent emphasis in such schools on the use of English in preparation for life work be further exploited as an instrument of education along vocational and professional lines; but that this be not regarded as the Christian schools' only distinctive educational feature (V. 31).

19. That although separate schools for boys and girls seem destined to hold place for a long time yet in private school education, serious thought be given to the general agreement among educators that such segregation makes for inequality, lack of mutual understanding, difficulty in entering certain professions, and poor marital relations (VI. 36-39).

20. That in order to help them to escape the obvious inferiority to government schools and at least to meet the minimum requirements of the Ministry of Education for gaining and keeping accreditation, more resources be made available for developing the libraries of our schools and for bringing about procedures for wide and effective use thereof (VI. 40-42).

21. That, with acknowledgment of the remarkable advance made in recent years, efforts be made to bring our schools to a place of recognized excellence in health facilities and educational emphases (VI. 43).

22. That while recognizing that physical education has grown rapidly in importance and in effectiveness since the war, gymnasium and other equipment should be greatly improved and greater attention given to prescribed physical education in the regular school curriculum, and to the needs of individual students (VI. 44).

23. That adult education be given much more emphasis in all Christian schools, both as an important aspect of community service and as a means of demonstrating Christianity's genuine concern for helping adults as well as young persons to achieve their noblest potentialities as children of God (VI. 45-47).

24. That increased effort and resources be given to strengthen our schools in the teaching of the Social Sciences especially from the Christian viewpoint (VII. 48-49).

25. That serious concern be shown with respect to the utterly inadequate and inferior instruction and equipment heretofore provided for the teaching of the natural and physical sciences in Christian schools; and that for the next ten years the agencies sponsoring these schools put a major portion of their assistance into such equipment, as well as into the training and placement of excellent Christian teachers of the sciences in these schools (VII. 50-56).

26. That with recognition of the increasing importance of science and technology in Japan, greater emphasis be given to preparing youth for competence in these fields, while being at the same time motivated by Christian ideals and impulses (VII. 57).

27. That in educational procedures to meet postwar needs in Japan, advantage be taken of the new freedoms and initiative enjoyed by students, in putting all human relationships in a spiritual and moral format, thus helping to save Japan's youth and the nation from commitment to extremely materialistic, hedonistic, individualistic or overly socialized attitudes toward life and livelihood (VIII. 58, 59).

28. That in the use both of personnel and funds a determined effort be made to prevent the growth in number of students in our schools beyond the point where effective instruction can be given in classrooms, and where Christian influence is so diluted as to endanger the total effect of our efforts in keeping religious motivation at the heart of all educational endeavor (VIII. 60, 61).

29. That subsidies from overseas be regarded as one means of keeping our schools distinctive and different from all other schools public and private, this distinction to consist in the genuinely Christian character of their educational efforts and the results achieved (VIII. 62, 63).

30. That just as our Christian schools in Japan were centers of inspiration and training for much of the nation's outstanding leadership during the past century, so should not only their present student bodies but their annual output of alumni as well be viewed as potential strength for the Christian Cause in future; and should therefore be cultivated by the schools and other Christian agencies after their graduation as they integrate into the social order and into the tasks for which they are trained (IX. 64-66).

31. That without jeopardizing academic freedom or establishing any degree

of ecclesiastical control, the utmost effort be made to bring the Church and our schools into better coordination for their common evangelistic purpose; and that to this end (1) there be church representatives on the boards of trustees of all such schools, (2) that the churches accept specific responsibilities in the religious and especially in the evangelistic program of the schools as well as in training Christian youth while still students for Christian responsibilities, and (3) that the schools acknowledge and draw heavily on the churches for assistance in these tasks (X. 67-74).

32. That the supporting overseas mission boards and agencies, while not shrinking from their responsibilities in keeping our schools scholastically sound and economically solvent, express their willingness to invest additional funds in missionary personnel and in specifically religious and evangelistic activities in these schools (X. 75).

33. That rather than standing on any narrow educational or ecclesiastical prerogatives, in the broader aspects of Protestant fellowship and cooperation both schools and churches give themselves to strengthening the total Christian impact on Japan, as effort is made to direct the collective will of a nation of 90,000,000 souls toward Christ-like purposes (X. 76-78).

34. That in all of this effort to buttress our schools for more effective Christian education of Japan's future citizenry, larger concern be shown for adequate salaries and pensions for teachers and other employees; and that sympathetic understanding be assured those who feel that Christian Teachers Unions can help achieve the goals to which they aspire, while at the same time pointing out to them that not only must objectives be Christian but methods for achieving them as well (XI. 79-80).

35. That scholastic excellence and competence in the types of education given shall and must be a primary objective in all Christian schools, even to acceptance of the necessity for refusing financial aid and permitting the closing of institutions which cannot be brought near these goals (XI. 81).

36. That, rather than merely providing more facilities for the education of ever increasing numbers of young people in Japan, the Christian churches and all related agencies concern themselves with strengthening their schools in that distinctiveness of personal character and regenerative moral power which made such institutions so influential in the early days of Japan's opening to the world's life and which only the Gospel of Jesus Christ can bring to men and nations in any age.

APPENDIX A

Digest of Views of Outstanding Leaders

Luncheon meeting with political and social leaders at Dai Ichi Hotel in Tokyo, July 3, 1957. Those present: Dr. Y. Abe, acting as Moderator; Mr. Kohei Goshi; the Honorable Tamotsu Hasegawa; Dr. Daishiro Hidaka; Mr. Isamu Kato; the Honorable Jotaro Kawakami; the Honorable Tokutaro Kitamura; Mr. Yosaburo Naito; Mr. Kaichiro Nishino; Mr. Kanjo Yano; Professor Hisashi Kuranaga; Professor Ryoichiro Kosen; Professor Koh Kasegawa; Dr. Sam Franklin; Rev. Charles H. Germany, and T. T. Brumbaugh. (For identification of these and others referred to in this Appendix, refer to Paragraph 7.)

Dr. Hidaka. Christianity is necessary for the democratization of Japan; stresses spiritual values and emphasizes the value of the individual. Japan lacks moral atmosphere to promote a Christian social order. Students of Christian schools may have lower scholastic ability than those in government schools, but after getting into Christian schools, they become gentlemen; they make their mark in life. In our public high schools too many good students become delinquent before graduation, because these institutions have no great guiding principle. One important difference between government schools and private institutions is that the former has four-fifths of its maintenance cost paid by the government, and therefore private schools must have more subsidies. The important point of course is for what purpose the subsidy is invested in these young lives. Schools receiving subsidies should not lose their independence of thought or relationships.

Mr. Yano. Christian schools should be kept small. Meiji Gakuin has been kept rather small, whereas Aoyama Gakuin has developed a very large student body.

The problem of our schools is largely financial. Tuition is high in private schools, and only the professional and upper classes can enter their children into these institutions. Parents of lesser economic status naturally turn to the government schools, for which they pay taxes, rather than lose this advantage and pay high tuitions in our Christian schools. The big problem is to get good teachers; in order to do so we must pay decent salaries.

Mr. Hasegawa. Christian schools have contributed much in the life of Japan. One must recognize this in women's education, in the labor movement, and in social work. However, they are not as outstanding now as heretofore. Their new and modern role should be to contribute to character and moral education. Unfortunately, Christian schools do not fully understand the problems of this age: labor problems, socialism, etc., therefore these movements are suspicious of administrators of Christian schools. Unless Christianity and its schools understand these factors the result is opposite from what it should be. It is unfortunate that students in many of our Christian schools are very conservative regarding social problems.

Another great problem for our schools is the college entrance examination. Christian schools should look for character and promise rather than for scholastic marks. They also should stress character education. When Christian schools were strongest in Japan, they were most liberal and concerned for the freedom of man.

Mr. Kawakami. Our Christian schools have made a big contribution in introducing western civilization to this country (Japan), but now they are not so important in that role. To be important now, there must be a tremendous reform. There isn't much difference between Christian and other schools today except in theology. Christian schools should have some special characteristic: Christian economics; Christian sociology; Christian thought system.

In order to strengthen our Christian schools for large, present day influence, greater financial foundation is needed. If no financial aid from the outside, then it is impossible to secure good scholars and the position of the Christian school is lost. Obviously the Japanese Church is too weak to give much help, therefore it must come as an investment in international fellowship. It would be good to limit the size of our Christian schools, but then the financial problem would be worse. Christian schools must not be inferior to government schools, if their total impact on Japan is to be strategic.

Mr. Kato. Not all graduates of Christian schools are Christian. Generally they are just average folks. Christian schools ought to produce leaders. On the whole Christians are trustworthy and able even among labor groups. Students and teachers of Christian schools, however, are not independent enough, probably because of aid from abroad. We need a more vital spirit. Although I am a Christian myself I do not send my children to Christian schools.

The Japanese churches themselves should give financial and spiritual support to these schools. The Kyodan and the local churches should be more concerned. The Mission Boards should understand the present situation and, while giving all aid possible to these schools, should give them more freedom and independence.

The curriculum in our schools is too limited. Economic and social trends should be taught from high school through college and on into theological seminary. The content of the curriculum in Christian schools should be something different, more basic in its Christian outlook and broader than in government schools.

Mr. Nishino. In the Meiji era Christian schools were the leading educational institutions but they have now lost their leadership in the field of thought. They are weak financially and cannot get good teachers or administrators. They should have broader minded people in charge of their various departments and classroom work. The Church talks about the importance of the schools but there is no one really responsible for what is going on there. We should not have so many poor schools, but a few good ones, and concentrate on thorough leadership. The reason our boys don't go to Christian schools is because trustees, administrators, deans and teachers are not independent enough. They do the easy things boldly but quail before the big interests: parents, wealthy men, mission boards, etc. The mission boards could help the schools most by sending more able teachers from abroad.

Mr. Goshi. Business men today are lacking in purpose and character. Industrial engineers are needed but if no character, danger. What Japan needs most is balance of mind, spirit and body. Christian schools are too much like all other schools, but Christianity has a chance to make a distinctive contribution. Japan is becoming more socially developed, and this all the more calls for character. Christian schools should produce able, well-trained, trustworthy men and women.

Mr. Naito. Even from the standpoint of the Ministry of Education, Christian schools have a great responsibility. In secondary schools, moral training is very important. Government schools are stopped from giving moral and religious training by the new Constitution. We give social ethics in our social studies, but we cannot give training in personality and character as the so-called mission schools can do. Public school educators are concerned with the methods of education, not purpose. The entire educational system of Japan is watching the Christian schools today. The real question is, does religious education make a difference in character, motivation, nervous tension, etc.

Dr. Hidaka. The weakness of our Christian schools consists in their inability to get enough strong Christian teachers. However, Christian schools should give education where public schools are not strong. The spirit of friendship on the Christian school campus, between students and also between students and teachers is very important. Perhaps we can't compete with government schools economically, but Christian schools can put the dignity of man under God back of all human welfare and progress. This is the basis of pure democracy.

Dr. Abe. There are about five hundred colleges in Japan of which fifty-one are Christian, or about 10%. About one-third of the teachers in Christian schools are baptized. In the high schools 70% are Christian teachers. For some reason, however, the Christian impact of this fine group of teachers is not as great as it should be. We are not producing the leaders as Christian schools of former days did.

Mr. Kitamura. Present day education takes too long. Before the war we had more technical schools. We realized that technical education alone was not sufficient; but now we have put so much of the humanities in, that technical training is neglected. The school and the church belong together. When separated, they defeat the purpose of both. It is true we have lost vision, compared with Christian schools of earlier days. Where did it come from and how can we get it back? We are too busy to look after our children.

Christian schools must give more practical education, while giving spiritual and moral backbone. Perhaps we should have more short-term courses in our schools, or even in night schools in our churches.

Dr. Abe. The Kyodan has between 10 and 11 thousand baptisms annually, of which three thousand are from our Christian schools, mostly girls.

Mr. Hasegawa. I like Mr. Kitamura's idea of short-term courses for industrial workers. Why not have labor school for a half year. In my church we have one twice a week, to which 150 come for study. This costs very little but reaches working men and women in their struggle for existence. We also then have fine opportunity for Christian evangelism.

Dr. Abe. Perhaps we should learn more about the San-ai Kyoiku (three loves education) at the Rakuno Dairy College in Hokkaido.

Mr. Nishino. Christian Schools should make their influence felt in commercial and industrial areas. This requires some specialized vocational training which can be easily given and not too expensive. Christian education should keep close to social problems and real life.

Mr. Kitamura. Yes, education should be more practical in our modern industrial society. There must be more science and vocational courses on the secondary level. We might likewise give more thought to adult education, which is so popular everywhere.

Mr. Nishino. Japan heretofore has been too theoretical; now we are ready for that which is practical and vital.

Dr. Abe. One of our problems is the advanced age of our teachers, including school principals, indicating the lack of young and vigorous leadership. Out of 75 Christian school principals 28 are over 65.

Mr. Kitamura. The new emphasis in liberal education and humanities seems to be getting more girls into our Christian schools, while the boys go elsewhere.

Mr. Yano. Perhaps we need to give more thought to scholarship aid to the most promising students in our Christian schools.

Dr. Abe. I.C.U. is emphasizing this, and is attracting some of the finest students from all types of schools throughout Japan. Moreover, every graduate in last spring's class secured a position or was able to enter graduate school at home or abroad for further study. Thirty per cent of these were Christian when they entered society. The cost of such education is high, but it produces the best results. At I.C.U. the student pays only about 20% of the total cost of his education. Certainly our Christian schools, the Church, the mission boards and all who are interested in Christian education must give more thought to these problems.

Personal Interviews with Outstanding Leaders

Dr. Sasamori. Our Japanese public schools have been called too materialistic; nowadays they are turning toward Marxist thought and activity. Therefore, it must be the Christian schools which save Japanese society from such extremes. Our schools should of course teach social principles, but the Christian Press and some leaders have been too much interested in Socialism, even favoring it openly. It is all right to discuss social action along with social thought, but there should be no such action program on a Christian campus.

Certainly we should strengthen our Science courses, and perhaps even have Science departments in our Christian schools.

Vocational Guidance is a new feature in education. Principals and teachers should be alert to the opportunities for such helpfulness, with the program developing according to the needs in each school.

The spiritual and moral forces should be strengthened in our Christian schools. The Board of Missions should give more thought to sending of young and strong missionaries, with religious experience and evangelistic zeal.

Subsidies are all right, even if they come from abroad. After all, the Christian Church is an international church and money and its power come from God. The Japanese churches should also be helping in our schools.

Our present schools are too big to give personal guidance or to concern themselves seriously with the Christian appeal.

A campus church may be good in some situations, but the churches in the cities where schools are located should all have student groups and activities. After all, it is into the normal church life that we must integrate our Christian students.

Coeducation is a postwar phenomenon in Japan. It is not succeeding too well. It might be well to have separate schools for boys and for girls on the same campus. We Japanese are not quite ready for complete integration of the sexes. It appears that in our coeducational institutions today we are getting superior girls and inferior boys. Coeducation should be begun on the elementary school level, with perhaps separation in the high schools, and then coeducation again at the college level.

The introduction of teachers' unions in Christian schools creates a serious problem. They may be largely Christian in leadership, but radical and even communist influence infiltrates. I prefer the type of teachers' federation which is found at I.C.U., rather than an inter-collegiate union which puts pressure on school administrators for the sole purpose of increasing salaries and controlling elections for administrative positions in the school faculties.

Governor Yasui. I sent my grandchildren to Aoyama Gakuin because of the good education provided there, and not because I want them to become Christian. However, I value highly the moral and spiritual atmosphere maintained in Christian schools.

The old imperial rescript on education when made the foundation of moral teaching had great value. It taught respect for ancestors and parents, and even for the imperial family. These things are lacking in our public education today.

I see no great difference in the moral teachings of Christ and of Confucius, except that the former seems to have more vitality.

I cannot speak too intelligently about the weakness of Christian schools, but (a) it seems to me there is too much of the foreign influence and procedures, as far as religious ceremonies and rituals go; (b) I don't object to chapel services, Bible stories, and high moral standards, but I don't quite understand why children should be baptized and become church members.

My grandchildren who are girls will continue their school life up to college and then be married, I suppose. We want them to have moral and spiritual principles for the establishment of good homes. Our boys, however, choose to enter public schools because of the general tendency toward weakness in Science in Christian institutions. For the improvement of Christian schools, I think they should carry on their traditional liberal attitude, with the Christian spirit at the base of all education for life. Perhaps our greatest problem in Japan is the need for Christian spirit in science-minded people.

Japan's great concern today is for moral standards among youth. Christian schools should use their graduates to impress moral character upon students; and students should look up to those who have graduated and made a good mark in society.

Professor Kazuo Kinoshita, Chairman of the Board of Education of Greater Tokyo. Christian schools are different from public schools in that they are not obliged to take all students who come, therefore are not under such great pressures, and are not so overcrowded. In such crowded conditions good educational results cannot be expected, least of all in religious and moral training. Moreover, our teachers' unions are so strong as to make teachers class conscious, behaving themselves primarily as laborers and not as educators. Free from these problems, Christian schools can give themselves primarily to cultural education, with religious emphasis as they wish. The feverish preparation for entrance examinations for senior high schools and colleges cripples public education. In Christian schools, since their students may move up from lower grades to higher without severe competition, these hindrances are not so great.

The task of religious education is very important in democratizing society, since it is religion that gives the foundation to democracy. In education instruction, discipline and inspiration are important. Teachers in public schools are effective in the first two but lacking in the latter. Public schools therefore are weak in religious and moral education. In fact they are too timid and do less than they are legally bound to do. They themselves have little faith or belief, hence cannot give spiritual training. In these respects, I regard Christian schools as more fortunate and effective than our public schools: 1. the philosophy of democracy is a social philosophy; 2. social philosophy depends upon morality in individual life; 3. Therefore, social philosophy comes after religious philosophy; without it there can be no sound social philosophy; 4. Christian schools have the right approach in this respect; 5. Culture and religion are inseparable; 6. public schools are estopped by law from teaching religion; and anyway most teachers are non-religious; 7. Education itself is a matter of personality, which relates to character, which in turn is deeply affected by religion.

Christian schools, for the above reasons, do a much better job in educational guidance, which is seriously neglected in our public schools. This may be the reason that students in Christian schools are much better disciplined than in public schools. The overcrowded condition of public schools may also be partly responsible for poor discipline. Sixty students as an average in public school classes makes for poor discipline, to say nothing of educational guidance.

Christian schools should be more businesslike and efficient. The facilities for science, both natural and physical, should be improved. It would be better to improve the facilities for science education in high schools than to establish a separate Science department in colleges. The expense of scientific education is very great, and it would be better to strengthen basic education in the sciences than to specialize in preparation for medicine, engineering, etc. By all means, you should have better teachers, equipment and other facilities in secondary institutions.

Some doubts are appearing concerning coeducation as universally adopted in our public schools. It might be better to have coeducation in primary schools and at the college level; but for the present there can be no change even in our secondary institutions.

As to subsidies from abroad, since Japan needs great help in education, we are all very happy to see Christian schools generously aided by the United States. We are especially happy to see so-called mission schools securing good buildings and equipment.

Mr. Kensuke Matano. Although I am a Buddhist, I wanted the best of liberal and moral education for my two daughters. They have both been baptized into the Christian Church. My two boys, however, were sent to public high schools, in order that they might enter public universities, and secure the best possible education for business.

Japan and America are tied together by warm ties of friendship and cooperation. The two countries should go hand in hand for the sake of world-wide brotherhood and democracy. We Japanese cannot adequately express our appreciation of what America did for us after the war. Again, Japan cannot stand as a free and independent nation without America.

In the educational revisions after the war, the level of basic knowledge has been lowered. There are too many colleges emphasizing the same subjects, and with little attention to specialized or professional education. We who are in business find it necessary to give college graduates a year or two of apprenticeship before we can assume that they know what they should learn in school.

Our schools should have a more basic groundwork in scientific education. It is not easy to establish and maintain departments of science at our colleges, but the emphasis should be shifted more toward the natural and physical sciences. At the secondary level more general science should be given and scientific subjects introduced into the curriculum of the colleges.

Christian schools have traditionally been bilingual, English being a strong feature in preparation for cultural and international relationships. These schools should now stress English in a more practical way; there should be more emphasis on conversation, even in the lower grades. I would like to see Aoyama Gakuin widely recognized as the best school in Japan in training for contacts with United States, England and the rest of the English-speaking world.

Mr. Kaichiro Nishino. In order to make Christian education effective the personal equation is the most important. Therefore, there should be full time chaplains devoting their entire energies to moral and spiritual training among students in Christian schools.

The principals of Christian schools should take stronger leadership. The heads of our churches should have more authority in maintaining a high level of moral and spiritual leadership in our schools. There must be a closer connection between school and church; and someone must have authority to promote it.

Special characteristics of Christian schools should include the following: 1. Some special form of training, other than just Christian education; 2. The training of Christian engineers and other practical types of leaders; 3. There should be special training in business administration in the American way, for which mission boards should give more subsidy and send out better trained missionaries; 4. Special teachers or leaders should be obtained for these distinctive forms of practical education, paying larger salaries if necessary; 5. Christian schools should, if possible, pay even better salaries than other schools; 6. Christianity has a special social message, and should emphasize it strongly in the schools, though not materialistically, or politically.

Japan doesn't understand the democratic form of American capitalism. Therefore, Christian schools should train more along these lines. If Christian schools will make such special contributions to business, businessmen will contribute more for the support of these institutions.

Tuition in Christian schools is too high, and parents cannot afford to send their boys, especially if your schools are not of high academic standing or good prestige. Girls get good character education and have good chance for marriages; therefore parents send the girls to Christian schools.

How would I go about attracting more and better types of Christian schools? Well, 1. tuition scholarships should be given to all able and worthy students; 2. vocational education should be started on the secondary level, in order to produce graduates who are fairly useful in society.

Mr. Bunnosuke Sekine. The greatest difference between Christian schools and public schools is that the public school does not make a moral and spiritual

witness to its students. This emphasizes the importance of Christian teachers with vision and a sense of mission. This in turn will strengthen the evangelistic results in our Christian schools.

Our public schools are yet dominated by Shinto and Buddhist thought. Buddhism is not theistic, therefore lacks moral authority. Shinto has regard only for the present and lacks a moral groundwork of teaching. It is at this point that the Christian school can strengthen character by daily chapel, Bible study and a pervading Christian spirit on the campus.

More and better Christian teachers will help direct more students to Christ and the Church. Teaching English or some other subject is not enough of a mission for Christian teachers. School administrators should pay more attention to evaluations of their Christian emphasis and teaching. Christianity and the Church must be relevant to everyday living in Japan. Unfortunately, the Church does not satisfy students or youth today. The "No-church" group seems to face real life boldly, and students read their magazines and listen to their radio talks.

If Christian schools are to receive aid from abroad, they must be sufficiently different to justify such assistance. They cannot fall below the public or other private school in any regard: Courses of instruction, quality of teachers, buildings, equipment and the like. Foreign support will long be needed to keep our Christian schools at a high level of effectiveness in these respects.

Our Christian schools are altogether too large. A high school should not enroll over five hundred students. If larger, our schools should be broken up into small departments. Christian teachers and students can then take responsibility for promoting evangelism, both personally and in public meetings.

Christian schools emphasize too much the great Christian leaders they have produced. This makes for hero worship rather than for personal responsibility in each group.

The Church must take more responsibility for our schools, both financially and in preparing Christian leaders. Our theological schools must introduce more teachers' training for positions in the school. Both Church and school should seize the opportunity for adult education in the communities they serve. The schools should follow up their own graduates, extending library facilities to them and to other reputable members in each neighborhood.

The Christian school as well as the Church has a responsibility for making Christian marriages. It should be more natural as a result of coeducation since the war. Thus far the Japanese Church has not been successful in producing Christian homes. Pastors and teachers must now spend more time on this important feature of Japanese life, if we are to meet the challenge of the breakdown of the old feudalistic family system.

Our Christian schools are not well spaced over the nation for effective service. Mission boards should give more support to schools strategically located. The large schools which can be self supporting should give up some of their subsidies to new and smaller schools. They should even contribute of their own strength to establish Christian education in every prefecture in present-day Japan.

Chief Justice Kotaro Tanaka. Christian schools have been increasing in number and in enrollment throughout Japan since the war. They have the confidence of the Japanese people because they are emphasizing moral education and producing better citizens. The Catholic Church has been emphasizing education for women because of their great influence in home and family life, and because they are effective in bringing their husbands to the Church after marriage.

Government schools have better professors in general than private institutions. Such private schools as Keio, Waseda, Chuo have strong points in Law, Literature and the like; but Christian schools have their strong points also, in Philosophy, Language, etc. Above all, Christian schools emphasize the international mind, a characteristic much needed in present-day Japan.

I do not think Christian schools should put too much emphasis on science, particularly in establishing Science departments. They can never catch up with the government schools, nor even with such great private institutions as Keio and Waseda. Moreover, scientific education tends to become materialistic. It would be better to concentrate Christian energy and resources on social and political sciences, rather than on the natural or physical sciences. Above all, Christian schools should be producing educators of a high type.

Democracy, and even the emphasis on Peace, are only political slogans. They require some deeper philosophical frame of reference, and an interpretation of the universe as well as of human relationships in which democracy and peace can be sought through the Ultimate.

We Catholics are emphasizing the importance of diplomatic training, and I believe Christian schools have a large contribution to make in this respect. I.C.U. is beginning to reach out into this field, I understand.

Religion concerns itself with the spiritual in human culture. In some things Christianity cannot compromise with culture; but in others the Catholics are blending cultural thoughts with their own teachings in such a way as to support the old traditions of Japan and its family system. In the legal sense, the old feudal family has been abolished, but the idea is deep-seated in Japan and will be increasingly emphasized in the future. Even our new Constitution can be interpreted as family-centered. Ancestor worship is a pagan system, but family ties are important and can be Christianized. The Emperor in the new Constitution is no longer a god but a symbol of the empire. As the head of the nation his personality symbolizes the security and unity of Japan. This is the value of the monarchical system, where it operates both morally and democratically.

The Socialist Party in Japan is divided into two wings: one with the materialistic dialectic of Marxism, the other with the Christian spirit such as that of former Premier Katayama. They are united only in opposition to the party in power. Political freedom is an important part of Japan's postwar political life. Christian schools should interpret these ideas and systems to students, so that they can act intelligently as they become citizens in the New Japan.

APPENDIX B

List of Protestant Institutions Related to the Educational Association of Christian Schools in Japan

(Statistics as of 1955)

UNITED CHURCH OF CHRIST RELATED SCHOOLS

	<i>Faculty</i>	<i>Night Students</i>	<i>Day Students</i>
1. AOYAMA GAKUIN (Tokyo)—Coeducational— — DWM, WDSC supported			
a. University			
Literature	77		1,885
.....	71	835	
Economics	52		1,815
.....	46	987	
Post Graduate			60
b. Women's Junior College	83		893
c. Senior High School	60		1,326
d. Junior High School	39		858
e. Primary	25		570
2. BAIKO JOGAKUIN— (Shimonoseki)—Girls' School			
a. Senior High School	25		591
b. Junior High School	17		478
3. BAIKA GAKUEN (Toyonaka Osaka-fu)— — Girls' School			
a. Junior College	22		113
b. Senior High School	30		603
c. Junior High School	16		361
d. Special Graduate Dept.	8		12
4. CHINZEI GAKUIN (Isahaya), Coeducational—DWM supported			
a. Senior High School	} 31		793
b. Junior High School			135

	Faculty	Night Students	Day Students
5. DOSHISHA (Kyoto), Coeducational			
a. University			
Theology	32		111
Literature	113		1,819
.....	21	121	
Law	57		1,905
.....	23	397	
Economics	62		2,654
.....	18	778	
Commerce	37		2,016
.....	22	666	
Engineering	53		810
.....	23	110	
Postgraduate			488
b. Women's University	83	454	1,082
c. Girls' Senior High School	60		812
d. Girls' Junior High School	58		852
e. Senior High School	45		1,055
f. Junior High School	37		881
g. Higher Commercial	27		569
h. Kori Senior High School (Kori)	24		631
i. Kori Junior High School (Kori)	17		418
6. FERRIS JOGAKUIN (Yokohama)			
a. Junior College	50		194
b. Senior High School	35		308
c. Junior High School			312
7. FUKUOKA JOGAKUIN (Fukuoka)—			
Girls' School—WDCS supported			
a. Senior High School	35		616
b. Junior High School	22		646
c. Special Graduate Dept.	6		36
8. HEIWA GAKUEN (Chigasaki)—			
Coeducational			
a. Senior High School	17		90
b. Junior High School	9		115
c. Primary	9		280
9. HIROSAKI GAKUIN (Hirosaki)—			
Girls' School—WDCS supported			
a. Junior College	32		157
b. Seiai Senior High School	25		640
c. Seiai Junior High School	25		631
10. HIROSHIMA JOGAKUIN (Hiroshima)—			
Girls' School—WDCS supported			
a. University			
English Literature	31		232
Junior College	23		198
b. Senior High School	36		703
c. Junior High School	26		657
11. HOKURIKU GAKUIN (Kanazawa)—			
Girls' School			
a. Junior College	31		70
b. Senior High School	31		635
c. Junior High School	25		543
12. HOKUSEI GAKUEN (Sapporo)—			
Girls' School			
a. Women's Junior College	47		225
b. Kindergarten Teachers' Training	25		85
c. Senior High School	30		685
d. Junior High School	19		684

	<i>Faculty</i>	<i>Night Students</i>	<i>Day Students</i>
13. IAI JOSHI KOTO GAKKO (Hakodate)— Girls' School—WDCS supported			
a. Senior High School	38		486
b. Junior High School			405
14. JOSHI GAKUIN (Tokyo)—Girls' School			
a. Senior High School	38		709
b. Junior High School	28		739
15. JOSHI SEIGAKUIN (Tokyo)—Girls' school			
a. Senior High School	27		495
b. Junior High School	21		536
16. KWANSEI GAKUIN (Nishinomiya)— Boys' School—DWM supported			
a. University			
Theology	14		55
Law	36		1,487
Commerce	37		1,506
Literature	73		1,377
Economics	30		1,489
Postgraduate			285
b. Junior College	35	125	860
c. Senior High School	41		840
d. Junior High School	25		544
17. KASSUI GAKUIN (Nagasaki)— Girls' school—WDCS supported			
a. Women's Junior College	52		435
b. Senior High School	43		504
c. Junior High School			453
18. KEIMEI JOGAKUIN (Kobe)— Girls' school—WDCS supported			
a. Senior High School	10		186
b. Junior High School	9		111
19. KEISEI JOSHI KOTO GAKKO (Osaka)— Girls' school			
a. Senior High School	22		99
20. KEISEN JOGAKUEN (Tokyo)—Girls' school			
a. Junior College	47		145
b. Senior High School	39		448
c. Junior High School	27		462
21. KINJO GAKUIN (Nagoya)—Girls' school			
a. University			
Literature	60		200
Junior College	92		1,036
.....	62	164	
b. Senior High School	61		1,679
c. Junior High School	50		1,310
22. KYOAI GAKUEN (Maebashi)—Girls' school			
a. Senior High School	24		318
b. Junior High School	20		157
23. KOBE JOGAKUIN (Nishinomiya)— Girls' school			
a. University			
Literature	69		752
Music	17		93
b. Senior High School	22		419
c. Junior High School	15		342

	<i>Faculty</i>	<i>Night Students</i>	<i>Day Students</i>
24. MATSUYAMA JONAN KOTO GAKKO (Matsuyama)—Boys' school			
a. Senior High School	15		338
	6	134	
b. Junior High School	3		40
25. MATSUYAMA SHINONOME KOTO GAKKO (Matsuyama)—Girls' school			
a. Senior High School	47		545
b. Junior High School			391
c. Special Graduate Dept.			22
26. MIYAGI GAKUIN (Sendai)—Girls' school			
a. Women's University			
English Literature	35		334
Music			
Junior College	40		471
b. Senior High School	23		705
c. Junior High School	26		717
27. MEIJI GAKUIN (Tokyo)—Boys' school			
a. University			
Literature	216	459	945
Economics			1,257
.....		369	
b. Senior High School	35		811
c. Junior High School	35		537
28. NAGASAKI GAIKOKUGO TANKI DAIGAKU (Nagasaki)—Girls' school			
a. Junior College	26		261
	19	146	
29. NAGOYA GAKUIN (Nagoya)— Boys' school—DWM supported			
a. Senior High School	31		920
b. Junior High School	29		848
30. NIJIMA GAKUEN KOTO GAKKO (Gunma)—Coeducational			
a. Senior High School	15		214
b. Junior High School	11		300
31. NIPPON ROWA GAKKO (Oral School for the Deaf) (Tokyo)—Coeducational			
a.	20		138
32. NIPPON SEISHO SHINGAKKO (Japan Biblical Seminary) (Tokyo)—Coeducational			
a.	32		115
33. OBIRIN GAKUEN (Tokyo)—Coeducational			
a. Junior College	49		133
b. Senior High School	25		216
c. Junior High School	20		129
34. OHMI KYODAISHA GAKUEN (Shiga)— Coeducational			
a. Senior High School	30		151
b. Junior High School	19		104
35. OSAKA JOGAKUIN (Osaka)—Girls' school			
a. Senior High School	37		842
b. Junior High School	26		737

	<i>Faculty</i>	<i>Night Students</i>	<i>Day Students</i>
36. ORIO JOSHI GAKUEN (Yawata)— Girls' school			
a. Commercial Senior High School	} 25		475
b. Junior High School			182
c. Commercial Postgraduate			57
37. RAKUNO GAKUEN (Nopporo)— Boys' school			
a. Junior College	25		130
b. Agricultural Senior High School	25		302
38. KYOEI TANKI DAIGAKU (Kobe)— Girls' school			
a. Junior College	33		136
39. SHIMIZU JOSHI KOTO GAKKO (Shimizu)—Girls' school			
a. Senior High School	31		588
b. Junior High School	4		85
40. SHIZUOKA EIWA JOGAKUIN (Shizuoka) Girls' school			
a. Senior High School	} 39		517
b. Junior High School			517
41. SEIKYO GAKUEN (Nagano)—Coeducational			
a. Junior High School	10		90
42. SEIWA JOSHI TANKI DAIGAKU (Seiwa Junior College) (Nishinomiya)—Girls' school— WDSC supported			
a. Kindergarten Normal	} 35		158
b. Religious Education			22
43. SEIBI GAKUEN (Yokohama)—Girls' school— WDSC supported			
a. Girls' Senior High School	21		435
b. Girls' Junior High School	15		451
c. Primary School	11		267
44. SEIBI JOSHI KOTO GAKKO (Gifu)— Girls' school			
a. Senior High School	} 15		145
b. Junior High School			7
45. SEI GAKUIN KOTO GAKKO (Tokyo)— Boys' and Girls' schools			
a. Senior High School	20		505
b. Junior High School	20		428
46. TOHOKU GAKUIN (Sendai)—Boys' school			
a. University			
Literature & Economics	} 127		2,450
b. Junior College			997
c. Senior High School			542
.....	7	544	
d. Junior High School	41		994
47. TOKYO SHINGAKU DAIGAKU (Tokyo Union Theological Seminary) (Tokyo)— Coeducational			
a. Theology	43		134
b. Postgraduate			80
48. TOYO EIWA JOGAKUIN (Tokyo)— Girls' school			
a. Junior College	44		184
b. Senior High School	} 38		431
c. Junior High School			524
d. Primary School	21		507

	<i>Faculty</i>	<i>Night Students</i>	<i>Day Students</i>
49. TO-O-GIJUKU (Hirosaki)—Boys' school— DWM supported			
a. Senior High School	41		780
b. Junior High School	27		540
50. YAMANASHI EIWA GAKUIN (Kofu)— Girls' school			
a. Senior High School	} 35		372
b. Junior High School			415
51. YOKOHAMA KYORITSU GAKUEN (Yokohama)—Girls' school			
a. Senior High School	} 39		348
b. Junior High School			448
52. YOKOSUKA GAKUIN (Yokosuka)— Coeducational			
a. Senior High School	21	168	310
.....	9		
b. Junior High School	16		380
c. Primary School	22		717

JOINTLY SUPPORTED SCHOOLS

53. KOKUSAI KIRISUTOKYO DAIGAKU (International Christian University) (Tokyo)— Coeducational			
a.	70		487
54. TOKYO JOSHI DAIGAKU (Tokyo Woman's Christian College) (Tokyo)—Coeducational			
a. Literature	104		1,139
b. Junior College	45		479

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(Not member of Education Association of Christian Schools in Japan, but
United Church of Christ related school)

PALMORE INSTITUTE (Kobe)—Coeduca- tional—DWM, WDSC supported			
a. Graduate Commercial Night School		2,554	

AMERICAN BAPTIST CHURCH RELATED SCHOOLS

55. HINOMOTO GAKUEN (Himeji)—Girls			
a. Senior High School	} 23		322
b. Junior High School			338
56. KANTO GAKUIN (Mabie Memorial School) (Yokohama)—Coeducational			
a. University			
Economics	} 131		1,400
Engineering			
b. Junior College	32		300
c. Senior High School	29		673
d. Junior High School	24		742
e. Primary School	19		550
f. Commercial Industrial Senior High School.	38		400
g. Mutsuura Senior High School	} 46		368
h. Mutsuura Junior High School			586
57. SHOKEI JOGAKUIN (Sendai)—Girls' school			
a. Junior College	46		279
b. Senior High School	42		912
c. Junior High School	27		279

	<i>Faculty</i>	<i>Night Students</i>	<i>Day Students</i>
58. SOSHIN JOGAKKO (Yokohama)			
Girls' school			
a. Senior High School	32		451
b. Junior High School	39		480

CHURCH OF CHRIST (INDEPENDENT) RELATED SCHOOL

59. IBARAGI KIRISUTOKYO GAKUEN (Ibaragi)—Girls' school			
a. Junior College	54		268
b. Senior High School	22		256

FREE METHODIST CHURCH RELATED SCHOOL

60. OSAKA KIRISUTOKYO GAKUIN (Osaka)—Coeducational			
a. Theology	41		37
b. Junior College			371

FRIENDS CHURCH RELATED SCHOOL

61. FRIEND GAKUEN (Tokyo)—Girls' school			
a. Senior High School	19		299
b. Junior High School	22		329

MISSOURI SYNOD LUTHERAN CHURCH RELATED SCHOOL

62. SEIBO GAKUEN (Iino)—Coeducational			
a. Senior High School	21		155
b. Junior High School			48
c. Primary School	3		37

EPISCOPAL CHURCH RELATED SCHOOLS

63. HEIAN JOGAKUIN (Kyoto)—Girls' school			
a. Junior College	51		261
b. Senior High School	36		595
c. Junior High School	15		379
64. KORAN JOGAKKO (Tokyo)—Girls' school			
a. Senior High School	16		289
b. Junior High School	16		299
65. MOMOYAMA GAKUIN (Osaka)—Boys' school			
a. Senior High School	43		1,186
b. Junior High School	14		191
66. POOLE GAKUIN (Osaka)—Girls' school			
a. Junior College	21		53
b. Senior High School	24		746
c. Junior High School	15		464
67. RIKKYO GAKUIN (St. Paul's) (Tokyo)—Boys' school			
a. University			
Literature	120		1,516
Economics	41		2,883
Physical science	56		354
Postgraduate			155
b. Senior High School	32		810
c. Junior High School	27		705
d. Primary School	28		544

	<i>Faculty</i>	<i>Night Students</i>	<i>Day Students</i>
68. RIKKYO JOGAKUIN (St. Margaret's) (Tokyo)—Girls' school			
a. Senior High School	49		633
b. Junior High School	41		659
c. Primary School	23		439
69. RYUJO JOSHI TANKI DAIGAKU (Nagoya)—Girls' school			
a. Junior College	29		50
70. SHOIN JOSHI GAKUIN (Kobe)— Girls' school			
a. Junior College	25		192
b. Senior High School	29		1,082
c. Junior High School	33		1,211
71. SEI MIKAERU GAKUEN (St. Michael's) (Kamakura)—Coeducational			
a. Junior High School	17		12
b. Primary School	17		101

LUTHERAN CHURCH RELATED SCHOOLS

72. KYUSHU GAKUIN (Kumamoto)— Boys' school			
a. Senior High School	43		932
b. Junior High School	10		287
73. KYUSHU JOGAKUIN (Kumamoto)— Girls' school			
a. Senior High School	46		775
b. Junior High School	34		250
74. NIPPON RUTERU SHINGAKKO (Japan Lutheran Seminary) (Tokyo)—Boys' school			
a.	31		45

SOUTHERN BAPTIST CHURCH RELATED SCHOOLS

75. SEINAN GAKUIN (Fukuoka)—Boys' school			
a. University			
Literature	45		281
Commerce	30		1,413
Junior College	32		1,099
b. Senior High School	33		817
.....	17	418	
c. Junior High School	17		483
76. SEINAN JOGAKUIN (Kokura)— Girls' school			
a. Junior College	45		333
b. Senior High School	37		752
c. Junior High School	30		664

